



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



This book is
FRAGILE.

Please handle with care
and do not photocopy.

Duplicate pages
can be obtained from
the microfilm version
available here at Tozzer.

Thanks for your
help in preserving
Harvard's library collections.



GEOLOGICAL PAPERS

100

Museum of Natural
History.

Vol. VIII.

APACHE TEXTS.

BY

W. FARLE GODDARD.

NEW YORK:

Printed by Order of the Trustees.

1911.

ANTHROPOLOGICAL PAPERS
OF THE
American Museum of Natural
History.

Vol. VIII.

JICARILLA APACHE TEXTS.

BY
PLINY EARLE GODDARD.

NEW YORK:
Published by Order of the Trustees.
1911.

CONTENTS.

	PAGE.
INTRODUCTION	7
KEY TO SOUNDS	10
MYTHS	12
1. THE EMERGENCE	12
Translation	193
2. THE FIRST WAR	15
Translation	194
3. THE CULTURE HEROES AND OWL	18
Translation	196
4. THE KILLING OF THE MONSTERS	21
Translation	197
5. NAIYENESGANI RESCUES THE TAOS INDIANS	27
Translation	200
6. THE MONSTER FISH	31
Translation	201
7. THE MONSTER FISH (Second Version)	32
Translation	202
8. NAIYENESGANI REMOVES CERTAIN DANGERS	33
Translation	202
9. THE KILLING OF THE BEAR	35
Translation	203
10. THE TRAVELING ROCK	36
Translation	204
11. THE ORIGIN OF SHEEP AND CATTLE	38
Translation	205
12. NAIYENESGANI TAKES HIS LEAVE	39
Translation	205
13. NAIYENESGANI TAKES HIS LEAVE (Second Version)	42
Translation	206
14. THE WINNING OF DAYLIGHT	44
Translation	207
15. COYOTE SECURES FIRE	46
Translation	208
16. COYOTE SECURES FIRE (Second Version)	48
Translation	209
17. THE SWALLOWING MONSTER	50
Translation	209
18. THE MAN WHO HELPED THE EAGLES	53
Translation	210

	PAGE.
19. THE BEAR-MAN	56
Translation	212
20. RELEASING THE BUFFALO	57
Translation	212
21. RELEASING THE BUFFALO (Second Version)	60
Translation	214
22. THE ORIGIN OF CORN AND DEER	61
Translation	214
23. THE ORIGIN OF CORN AND DEER (Second Version)	71
Translation	218
24. THE SUPERNATURAL PERSON IN THE LAKE	76
Translation	220
25. THE MAN WHO TRAVELED WITH THE BUFFALO	79
Translation	221
TALES	83
26. COYOTE STEALS A MAN'S WIFE	83
Translation	224
27. COYOTE TAKES ARROWS FROM OWL	85
Translation	225
28. ANTELOPES TAKE ARROWS FROM COYOTE	86
Translation	225
29. ANTELOPES TAKE ARROWS FROM COYOTE (Second Version)	88
Translation	226
30. COYOTE TRIES TO MAKE HIS CHILDREN SPOTTED	91
Translation	227
31. COYOTE KILLS HIS OWN CHILD INSTEAD OF THE TURKEYS	92
Translation	228
32. COYOTE AND PORCUPINE CONTEND FOR A BUFFALO	93
Translation	228
33. COYOTE LOSES HIS EYES	95
Translation	229
34. COYOTE KILLS THE PRAIRIE DOGS	96
Translation	230
35. COYOTE IS REVENGED ON WILDCAT	98
Translation	230
36. COYOTE AND BEAVER PLAY TRICKS ON EACH OTHER	98
Translation	231
37. COYOTE APES HIS HOSTS	99
Translation	231
38. COYOTE IS DISOBEYED BY TURKEY	103
Translation	233
39. COYOTE IS SHOT WITH A PINE TREE	104
Translation	233
40. COYOTE INSULTS THE ROCK	105
Translation	234

	PAGE.
41. COYOTE MARRIES UNDER FALSE PRETENCES	106
Translation	234
42. MOSQUITO MARRIES UNDER FALSE PRETENCES	106
Translation	235
43. COYOTE DECEIVES A WOMAN	107
Translation	235
44. COYOTE AND THE MEXICANS	108
Translation	235
45. HOW MOLE WON THE RACE	110
Translation	236
46. FROG WINS FROM ANTELOPE IN A FOOTRACE	111
Translation	237
47. WHEN THE BIRDS WERE CHIEFS	112
Translation	237
48. WOODPECKER DESCRIBES HIMSELF	113
Translation	237
49. FLICKER DESCRIBES HIMSELF	115
Translation	238
50. LEWIS WOODPECKER DESCRIBES HIMSELF	115
Translation	238
51. OWL DESCRIBES HIMSELF	116
Translation	238
52. PANTHER, THE GREAT HUNTER	117
Translation	239
53. THE GOVERNOR, OLD WOMAN WHITE HANDS	119
Translation	239
TRADITIONS AND PERSONAL EXPERIENCES	125
54. THE WAR WITH THE AMERICANS	125
Translation	242
55. THE HORSES OF THE APACHE ARE STOLEN BY THE NAVAJO	128
Translation	243
56. A FIGHT WITH THE ENEMY ON THE ARKANSAS RIVER	133
Translation	245
57. A DUEL BETWEEN SCOUTS	137
Translation	247
58. A CAPTIVE WOMAN ATTEMPTS TO MAKE PEACE	139
Translation	248
59. THE HORSES OF THE OLLERO ARE STOLEN	141
Translation	249
60. AN EXPEDITION TO THE ADOBE WALLS WITH KIT CARSON	144
Translation	250
61. AN UNSUCCESSFUL EXPEDITION LED BY MAXWELL	145
Translation	250
62. THE APACHE MEET A TEXAN	148
Translation	251

	PAGE.
63. A UTE IS SAVED BY HIS WAR-MEDICINE	151
Translation	253
64. PESITA IS SHOT	152
Translation	253
65. THE ARROWS FAIL ON THE HUNT	154
Translation	254
66. A SUCCESSFUL HUNT	156
Translation	255
67. HUNTING ELK	158
Translation	256
68. A DEER HUNT	161
Translation	257
69. DEER HUNTING IN THE MESCALERO COUNTRY	164
Translation	258
70. THE MESCALERO BEG FOR MEAT	168
Translation	260
INFORMATION CONCERNING INDUSTRIES AND CEREMONIES	170
71. THE SINEW-BACKED BOW	170
Translation	261
72. MAKING THE TIFI	171
Translation	261
73. METHODS OF COOKING CORN	172
Translation	262
74. THE MAKING OF TISWIN	174
Translation	263
75. ORIGIN OF THE MEDICINE CEREMONY	175
Translation	263
76. MAGIC AT A MEDICINE CEREMONY	178
Translation	264
77. THE TCACTINI	180
Translation	265
78. THE MEDICINE CEREMONY	182
Translation	266
79. THE MEDICINE CEREMONY (Second Description)	183
Translation	266
80. THE ADOLESCENCE CEREMONY	184
Translation	266
81. OBSERVANCES IN BUTCHERING BUFFALO	188
Translation	268
82. CEREMONY FOR BUFFALO	189
Translation	269
83. PRAYER FOR BUFFALO	190
Translation	269
84. NOTE ON KILLING EAGLES	190
Translation	269

	PAGE.
85. CEREMONY FOR AN INFANT	190
Translation	269
86. AVOIDANCE OF THE MOTHER-IN-LAW	191
Translation	270
87. THE BURIAL OF THE DEAD	191
Translation	270
TRANSLATIONS	193
BIBLIOGRAPHY	271
INDEX	273

INTRODUCTION.

The Jicarilla Apache, at the time of the American occupation of New Mexico and Arizona, were living in two bands. One of these, generally called the Llanero, made their homes in the mountains between the Rio Grande and the Plains. The second band, known as the Ollero, lived along the Chama River, west of the Rio Grande. For several decades the first-mentioned band was cared for by Indian agents at Cimarron and Taos, while the Ollero received rations at Abiquiu. In 1880 both bands were taken to Tierra Amarilla but in 1884 were removed to the Mescalero Reservation. In 1887 they were finally placed where they are now living on a reservation in northern New Mexico on the headwaters of the San Juan River. They now number 776.

They have been politically associated with the Southern Ute to whom they appear to be very closely related in matters of material culture. The relation of the Jicarilla with the inhabitants of Taos seems not to have been so intimate. They occupied the territory surrounding the pueblo of Taos, either with or without the consent of its inhabitants, but were not allowed to remain in the pueblo over night or to witness important ceremonies. Their relations with the Indians of the Plains seem to have been perpetually hostile. They grouped them under the name of Inda and seemed not to have known them by their usual tribal names. At least in recent times, they have looked upon the Navajo as their enemies. The Navajo were obliged to pass through the territory of the Ute and Jicarilla in order to reach the buffalo upon the Plains. Such journeys were accomplished at night according to the usual custom in passing through the territory of an enemy.

The method of life of the Jicarilla seems to have been very similar to that of the Plains Indians. They used skin tipis and depended mostly upon buffalo and smaller game for their food supply. They seem to have planted corn only to a limited extent.

In language, they belong to the southern division of the Athapascan stock. Taken as a whole, the languages of the southern division have a definite unity as compared with the Athapascan languages on the Pacific Coast and in the Far North. This unity is marked by a considerable proportion of words, even of stems, peculiar to the southern division, and also by certain phonetic shifts. While there is considerable diversity

within the southern division, the speaker of any one dialect seems to be understood by speakers of all the others. The greatest difficulty probably would be in the case of a Navajo speaking with a Lipan. The most definite sub-group in this division is occasioned by the regular shift of the strongly aspirated t, to an equally aspirated k. This shift has taken place in the Lipan, Jicarilla, and Kiowa-Apache. It is expected that the material here presented in the form of texts will form the basis for a grammatical study of the Jicarilla. When similar material has been published for the Kiowa-Apache, Mescalero and San Carlos Apache a comparative grammar of the southern division will be possible.

The Southern Athapascan peoples, except the Kiowa-Apache, seem to share in a common mythology. It is chiefly characterized by a divine woman who becomes the mother or grandmother of one or two culture heroes. One of these is thought to be the son of the sun and the other one, the descendant of the water. They make a visit to the sun to secure supernatural power and efficient weapons with which they rid the world of most of its evils. The accounts from the different peoples of this area agree rather closely in the incidents and details related and in the names of the characters. Those of the Jicarilla alone, show any definite, close connection with similar culture heroes believed in by the Blackfoot, Shoshone, and other peoples of the north. The Southern Athapascan also have a common belief in gods thought to inhabit the numerous ruins or to live in the interior of mountains. With these gods are connected many of their ceremonies. There is throughout the area considerable agreement as to the personal names of these gods.

The narratives of the second group here presented are mostly coyote stories many of which are not peculiar to the Southwest but are found to the north among the Shoshone of the Plateaus and the Blackfoot of the Plains. A considerable number of traditional narratives and personal experiences has been presented because many of these illustrate customs and methods prevailing in war and the chase. Descriptions of ceremonies and of processes employed in preparing food, etc., have also been given in the form of texts.

The larger number of texts was secured from Casa Maria, a Jicarilla now about seventy years of age and nearly blind. He knows an unusual number and variety of tales and myths, has an excellent memory, and unusual patience. His enunciation was unusually distinct. A few texts, indicated in footnotes, were obtained from Juan Pesita. These were the first recorded and are much less perfect in form, due partly to the lack of familiarity with the language on the part of the recorder. These texts, however, were phonetically verified by means of the Rousselot phonetic

apparatus. This was of particular aid in distinguishing the three series of stops and the occurrence of glottal stops and catches. Probably the most serious phonetic defect in the texts is that of the nasalized vowels. To the natural difficulty in hearing by one whose attention has not been trained by the use of a language where nasalization is associated with a difference in meaning is to be added the effect of habit, soon acquired, of writing each syllable or word in one manner, regardless of minor variations.

Reuben Springer, a Jicarilla, served as interpreter at the time the texts were recorded. Thanks are due Edward Ladd for assistance both with the text of the Jicarilla and the interlinear translations while the paper was in proof.

The Jicarilla first received the attention of Mr. James Mooney in 1897 resulting in a publication, *The Jicarilla Genesis*, in the 11th volume of the *American Anthropologist*, old series. Dr. Frank Russell collected a number of myths and tales published under the title of "Myths of the Jicarilla Apache," in the 11th volume of the *Journal of American Folk-Lore*. The material here presented was obtained during the months of August, September, and October, 1909, under the direction of the Appointive Committee on the Southwest of which Mr. Archer M. Huntington is the chairman.

August, 1911.

KEY TO SOUNDS.

- a as in father.
- ʌ as in what; the preceding narrowed in closed syllables.
- ā nasalized.
- e open as in met.
- ē nasalized.
- ē closed as in they; not of frequent occurrence, a variant of e.
- i as in pin; in closed syllables only.
- ɪ closed as in pique.
- ī nasalized.
- ō closed as in note.
- ō nasalized.
- ū as in rule; a frequent variant of ō.
- ū nasalized.
- y as in yes; but often more closely approaching a spirant than in English.
It is possible that two sounds nearly alike but of separate origin have been written with this symbol.
- w as in will; not common and derived from g.
- m as in met; found in only one stem, mas, "circular, to roll." See b.
- n nearly as in net; often syllabic.
- ñ as ng in sing; occurs only before a palatal consonant.
- l as in let.
- L an unvoiced sound made with the tip of the tongue against the teeth, the breath being allowed to escape rather freely between the sides of the tongue and the back upper teeth.
- l' the preceding accompanied by glottal closure, resulting in a harsher sound and a preceding complete closure of the mouth passage.
- s as in sit.
- z as in lizard; sometimes only voiced in the portion adjoining a vowel.
- c as sh in shall.
- j as z in azure.
- h a glottal spirant apparently accompanied by a narrowing of the mouth in the palatal position and therefore hard to distinguish from x.
- x palatal surd spirant as in German nach.
- b as in bit; but often nasal at its beginning when it is heard as b following m.
- d a dental stop, intermediate as to sonorancy which begins with the release of the tongue.

- t a dental surd stop strongly aspirated occurring in only one stem, -tū, "to be bad." In all other stems in which other Apache dialects have an aspirated surd dental stop an aspirated k appears in Jicarilla.
- t' a dental surd stop accompanied and followed by a glottal closure.
- g a palatal stop; the sonancy usually begins at the moment of the tongue release.
- ḡ a palatal stop, sonant throughout. The contact between the tongue and the palate is gentle and sometimes incomplete, resulting in a sonant spirant.
- k a strongly aspirated surd palatal stop. It represents an original aspirated k and aspirated t.
- k' a palatal surd stop accompanied and followed by a glottal closure.
- dj an affricative, sonant toward its close.
- ts a surd affricative.
- ts' a surd affricative with a glottal closure.
- tc' a surd affricative with a glottal closure.
 - ' marked aspiration.
 - the glottal stop.

MYTHS.

1. THE EMERGENCE.

- xa tc'in da' xa na da za na ¹ 'a ci dzil 'au tc'in la na dā kū
 At the emergence they came up. Then mountains he made. Then
 2 da ge n ste sən na L'ū k'a 'ai il nī tc'i sī ka gō ² 'a tc'in la na
 vertically they rose. Reeds these the center stand he made.
 'a ci gō da ge gō n kec ne n sən na dā kū ga 'a gō xa den na dā kū ga
 Then vertical he put them. Then they were near then
 4 dī kwe tc'e kī dā kū ga ba da tci ci dzil i dā kū ga tc'e kē ke
 there girls. Then they watched mountains. Then girls
 yī la ka ci xa tsī jōj na dī i il t'e ³ dā kū ga L'ū k'a i n n djij na
 their tops went up, four of them. Then reeds they twisted.
 6 'a ci yī ts'ā xa ya ⁴ na das den t'i na dā kū ga da tc'e ⁵
 Then from them down they went again. Then in vain
 'a da tc'il i na xa cā i ⁶ ke nən na gec gō L nī na
 they tried to do it. "What happened, go and see," he said.
 8 ke na tc'in gec na da L'ū k'a i ⁷ n n djij na dā kū kwe xa ya ye
 He went and looked. Just the reeds they twisted. Then there down
 gūs da na kai na dā kū 'a ci na dzint dza na 'ai L'ū k'a i
 down they went. Then there he came back. "Those reeds
 10 n n djij tc'in na
 they twisted," he said.
 dā kū ga dī i xas 'ai 'a tc'in la na xas 'ai dī L xī L i ⁸ xas 'ai
 Then four ladders he made. Ladder black, ladder
 12 da L'ī dī xas 'ai Lī tsō i xas 'ai dī sōns i kin de nt djai na dā kū ga
 blue, ladder yellow, ladder variegated he put up. Then

¹ The stem -za, -ze is used of the movement of a large company with camp equipage. When but one tipi is involved the stem -da is employed.

² Subordination of one verb to another of any kind is shown by the suffix -gō.

³ -L't'e and more extended forms with -t'e, are used with numerals. Perhaps the meaning conveyed is that the persons or objects enumerated are of the same kind.

⁴ This adverb is usually used meaning down-stream or down a slope, while gūs da, means vertically down.

⁵ da tc'e, less frequently tc'e, is used with verbs with the meaning that the act was attempted but without success.

⁶ xa- in this word has an interrogative force and ca indicates something unknown or uncertain.

⁷ The prefix da- is of very frequent occurrence and with rather slight and indefinite force. It has been rendered "just, right, only etc."

⁸ dī L xī L, dark or black, is the color associated with the east and the most important from a ceremonial standpoint. The sun and sky are referred to as black by the San Carlos Apache.

- 'a ci nL tc'i dīL xīL i dā kū 'a tcī djōs i na dā kū ga dī 'a t'e gō
there whirlwind black then there looked. Then this it was
- 2 kū i da la de na 'aL tsō xa ce ke na na gec bī tc'īL nī na dā kū
water very much. "All what go and see," he said. Then
tca' i dā kwe i tc'inL 'a na dā kū ga kū i yī da' da dī tca na
Beaver there he sent. Then water in front of it he put dirt.
- 4 dū na daiL na xa ca ke na na gec gō djīL ne bī ke' da i
He did n't come back. "How it is, go and see," he said. "For him look,"
gō tc'īL nī na na gōs tcī dn bī ke' na tc'inL 'a na dā kū ga 'a gaṇ
he said. Badger after him he sent. Then that one
- 6 tca i kū ye da' da dī tca na xa na da za de iL tcī hī dī
Beaver water in front was placing "If they come up children this
of it dirt.
- ba bī ga de ¹ dā kū 'ai kū i dai dlā de ¹ nī na 'ai
thirst if it is killing then this water they will he said. That
them drink,"
- 8 na gōs tcī dn ya kwe i tc'inL 'a da kwe bī ke' ye i tc'inL 'a
Badger to him there he sent, here after him he sent.
dā kū ga gōc L'ī cī yī nī ya na kwe tca i kū i yī da'
Then mud he went in. There Beaver water in front of it
- 10 da dī tca na dā kū ga na gōs tcī dn ba n ya na iL tcī de ba
he put dirt. Then Badger to him came. "Children thirst
bī ga de da 'ai da yī dlā de gōL nī na dā kū ga 'a xa t'au gōs da
if it is killing this they will he said. Then this way down
them drink,"
- 12 na t'ac na da xa da nī be da gō yō tc'ī gōL nī na da da kū
they two went. "Already land is dry," he said. That is all.
dā kwe n ke na da za na dā kū 'a gai xas 'ai dīL xīL i
There they started to go. Then that ladder black
- 14 kinc n de n ka na dā kū ga dī dīn de dā kwe xa da ci kai na
he put up. Then these people there went up.
yī k'e n es na, xas 'ai Lē' kī na ne n ka na xas 'ai da L'ī dji
It wore out. Ladder another he put up, ladder blue.
- 16 yī k'e na n es na Lē' kī nai ne n ka na xas 'ai Lī tsō i yī k'e na n-
It wore out. Another he leaned up, ladder yellow. It wore out.
es na dā kū ga k'at de 'aL tsō xas dō na dā kū xas 'ai
Then soon all were going up. Then ladder
- 18 dī sōns i kīn nai ne nt ka na dā kū ga 'aL tsō xas dō na
variegated he put up. Then all went up.

¹ The suffix -de seems to be used by the Jicarilla for the future whether a condition exist or not

- dā kū ga k'e na n ez na xas 'ai dī sōns i dā kū daL Le e
Then it wore out again ladder variegated. Then just one
- 2 is dza ne ja xas ba ge xas kī yī gō na kī da 'a e da 'a
old woman gray, old man too, two only there
sī ke na bī ts'ā xa da ts'is kai na xan da sa' Le gōL nī na
sat. From them they went out. "Take us out," he said.
- 4 dā kū dā kwe gō nīL 'ī na dā kū ga da dō xa dzis la na
Then there they looked at them. Then they did n't take them out.
dā kū ga 'a dn nī na da 'ī e ca n na hī da kai gōL nī na
Then he spoke. "Right to me you will come he said.
here back."
- 6 dā kū dī xa t'ī gō n ke na da za na dā kū na nū gū n ne gō
Then these this way started away. Then beyond too
n ke na da za na na nū gū ne gō n ke na da za na dā kū na nū gū-
they started. Beyond too they started. Then beyond
- 8 ne gō n ke na da za na dā kū dīnc dī gō ne ts'e gō n ke na da za-
too they started. Then four ways parallel they started.
na dā kū ga dī kwe na hī ze gō 'ā 'ē na gō nes dzō na
Then those here when they there they had a fight.
camped
- 10 'ī ne Le' nō gō ne gō 'ai da dō na gō nez dzō na
This way those this line those did n't have a fight.
dan jō gō na tc'in n da na dā kū ga 'ai xa t'e gō nū gō ne gō
With good luck they came back. Then these this way this line
- 12 na da hī ze na na na gō nez dzō na kwe xa t'e gō na da sī-
camped. They had a fight. Here this way they came
es n da na dā kū dī 'ai 'ī 'a ne hī da dō ha 'a gōz sīn gō
back. Then these last ones not having had trouble
- 14 n da sī es n da na dī i nan t'an e da Le e bī nan t'a bī k'e-
they came back. Four chiefs, one their chief was
gō tū na dī bī nan t'ā hī bī k'e gō jō na dī bī nan t'ā hī
unfortunate. These their chief was fortunate. These their chief
- 16 bī k'e gō tū na dī bī nan t'a hī bī k'e gō jō na 'a xa t'au n jō gō
he was These their chief he was fortunate. Thus with good
unfortunate. luck
n da hez n da na bī ke ya ye kwe kī gō tsa ye da kwe
they came back. Their country there Taos right there
- 18 n da hez n da na
they came back.

2. THE FIRST WAR.

- keL 'a ne ka yīnL t'e na 'ai 'a bīL xa na gō eL na
 Tanning stick he threw in the water. That there with it floated to the top.
- 2 dā kū ga tse das tc'i ne [ka yīnL t'e na] dā kū tse hī
 Then muller he threw in the water. Then the stone
 tse das tc'i ne da dō bīL xa na gō eL na dā kū ga dī ts'i dī tse
 muller did n't with it float to the top. Then this they die
- 4 n ke gōj jīj na 'a ga e xa na za e dīc dī n da he za na
 they began. There where they came up four times they camped.
 dā kū dū da tc'iL xac na dā kū ga na t'a tcī ye ba
 There they did n't sleep. Then back again to him
- 6 na dzint dza na dā kū ga dī i ya' gai nt djai na dā kū ga
 they came. Then four lice to them he gave. Then
 kwe gō tsī i Le' ye ts'is kī na dā kū Le gō gō ts'is
 there their hair some he put in. Then some too their bodies
- 8 dā kwe i tc'i nL kī na dā kū ga tc'i nes djē na da da i tc'i nL xa tce na
 there he put. Then they lay down. They were very sleepy.
 'ai ya' i da gō aL da gō i nL xaj na dā kū bīL i da tc'iL xōc na
 These lice biting they made them Then sleep overcame them.
 them sleep.
- 10 na bec dī 'a cī din de bī ke ya na a gai ka tce dzil le
 Arkansas River there people was their country. There Turkey hill
 da 'a dji ke gō t'i na dā kū dī kū n lī hī gōs tc'i ne gō 'ai
 there they were living. Then this stream this side there
- 12 din de ke gō t'i na dā kū 'ai na ne gō nān t'a na
 people were living. Then this on the other side was chief.
 īn da ye dī tsit dn bī jī na dā kū nū gō ne gō Le'
 Indayeditsidn was his name. Then other side another
- 14 nan t'ān na īn da ka dī gaL n dā kū ga dī dā kwe na nan za na
 was chief IndakadigaLn. Then this there they moved across.
 dā kū xa t'au gō n tsa gō nan dī sī la na gōs bī i be dā kū da gō n-
 Then this way large place he put around fence with. Then he invited
- 16 ke na 'a da cī kai na dā kū ga 'a gān da tc'e yī ka da iL 'ai na
 them. There they came. Then that one in vain for him he sent.
 'an īn da yī ka dī gaL n hī da tc'e yō jī na dā kū ga 'is 'a gō
 That IndaytkadigaLn he in vain he called by Then after a
 name. while
- 18 ba n ya na i ya na bī ka cōn jī bīL nī na dā kū ga
 to him he came. "What for it you called my he said. Then
 name?"

- dī k'a hī n da i gij na dō 'a ya bi ka n nō cī bīL nī na
this arrow he held on the "Not anything for it I called he said.
drawn bow. your name,"
- 2 xa gō ya da bi ka na cōn jī bīL nī na dā kū dī bī ts'ā
"Something for it you called me," he said. Then this from him
k'e na da dzīs kai na xa t'au n da i gij na gō nL t'ū na kwe
they started out. This way he held the He shot him. Here
drawn bow.
- 4 gō gan ye k'a t'a da yīs sī na dā kū 'a gan 'a gō n ke nat dza na
his arm arrow to feath- went in. Then that that started home.
ers one way
- dā kū 'a bīL nī na in da ye dit tsit dn xa he n dōs tc'ic dn
Then he said Indayedittsttdn "Hurry this side
- 6 dō ya' bī k'a xa na yō kā dō yī ka t'i na ba da nL 'a na
let him His arrow let him take He did n't want To he sent word
come. out." to. him again.
xa he dī bī k'a xa na yō kā bīL nī na dō yī ka t'i na ba
"Hurry this his arrow let him take he said. He did n't want To
out," to. him
- 8 da nL 'a na xa he nōs tc'ic n dō ya' bī k'a xa na yō kā
he sent again. "Hurry this side let him His arrow let him take
come. out,"
- bīL nī na dō yī ka t'i na ba na nL 'a na da gan nan jō
he said. He did n't want to. To him he sent again. "He better come,"
- 10 bīL nī na i ze da Le e 'ai djin e ya 'inL gō ca xō ya'
he said. "Medicine one that day bringing to me let him
come,"
- bīL nī na dā kū da xa he na bī be sis e i ye na i zī na i ze
he said. Then very quickly his bag in it he looked. Medicine
- 12 xa yī i na dā kū ga n ya na dī gō ga nī kū gō da nt-
he took out. Then to him he came. This his arm so big was
tea na dā kū dā kwe ga n ya na cī tsō yī gōL nī na
swollen. Then there to him he came. "My grandson," he said,
- 14 n tc'i' xa nt st'es zī gōL nī na dā kū k'a hī yī k'en t'az na
"to you I did n't mean he said. Then arrow he cut off.
to hit,"
- gō gan 'a hī kū yau xa yī ka na dā kū i ze hī ga ye yīs La na
That sticking this side he took it Then the for him he put on.
through out. medicine
- 16 dī be yīs kā gō n da da ōL gōL nī na dā kū ga dī yīs ka na
"Four when days swelling he said. Then four days
have passed will go," were.

- n da das eL na dā kū ga tsō yīn 'a gōn la na gōs tc'ic dō dī
Swelling was gone. Then grandson he made him. On this this
side
- 2 kū n li hī na na da za na
river they crossed.
dā kū a gaṇ in da ka di gaL dn din de ī la da yīs tcī na
Then that one Indakadīgaṛdn people brought together
- 4 'ac la di kū dā kū ga yīL in da yī ka na des sa na
five hundred. Then with them enemy for them they camped.
gō nes naṇ e Lī bā ke ne dzō na ye na gō nīL dzō a dā kū in da
Ten horses for him he with he may fight. Then enemy
took along,
- 6 bī tc'ī ye in da ya nan za na dā kū dī bī k'e yī la das-
toward enemy to them they came. Then this by them they were
lī na ī t'a yīL nī na yīs kā gō dā kū na da dn deL e
in a circle. "Wait," he said, "to-morrow then we will have fun,"
- 8 yīL nī na dā kū dō ca na t'ī gō dā kū dā kwe n da he za na
he said. Then "Don't bother me." Then there they camped.
dā kū ga yīs ka na k'a dī yīL nī na dī da la ne ba ī la das lī na
Then it was day. "Now," he said. These many for they had
him become.
- 10 dā kū ga 'a yīL nī na bī k'e hī in da ka di gaL n bī k'e yī dī ī
Then he spoke to his people Indakadīgaṛn. His people, four
ī ts'ā yīc dīai na dī ca gō daL nī yīL nī na dā kū ga
from them he took out. "These for me you shall he said. Then
tell,"
- 12 xa dn naṇ t'ā bīL nī na cī na dic t'ā yīL nī na dan cla au
"Who chief?" he asked. "I am chief," he said, "I only."
'a gaṇ de in da ī xa dn cā na nī t'ā yīL nī na dī ī nan taṇ
"Over there enemy who I wonder is chief?" he said. Four chiefs
- 14 dī xa t'au naṇ t'ā dā kū yī tc'ī' Lī yīs kaL na yīL
these this way chiefs. Then to them horse he rode. With
them
na līnL zō na na yīL tse na bī k'e hī gō na bīL tse na Lī ī
they fought. They killed them. His people too they killed. Horse
- 16 bīL bī dī yes gī na Le' yī k'e da na nes dī na bīL
with him was shot. Another on it he jumped. With him
bī dī yes gī na Le' yī k'e da na nes dī na bīL bī dī yes-
it was killed. Another on it he jumped. With him it was
killed.
- 18 gī na dā kū bī k'e hī 'āL tc'ic de sī lī na dā kū Lī ī bīL
Then his people few had Then horse with
become. him

- na bi des gi na dā kū bī k'e hī 'āl tc'ic de si li na dā kū 'ac le
was killed. Then his people few had become. Then five
- 2 li i bīL bī da ga na 'ac le dā kū ga 'ac le bīL bī da ga na
horses with were killed, five. Then five with him were killed.
him
- dā kū le' yī k'e da na nez dji na bī k'e hī e di na 'āl tsō
Then another on it he jumped. His people were none. All
- 4 bī da ga na dā kū di gōs da bī nt dzis na bec hī ye
were killed. Then down they pulled him. Knife with
da bī dī gō gō bī yes xī na
when they stuck him, they killed him.
- 6 dā kū ga 'ai dī i i ts'ā bis djai i na des kai na kwe
Then those four from them he picked started back. There
out
- bī ke ya ye na kai na na k'e 'e di nī na dā kū ga kwe
their country they came. "Our are they said. Then there
people none,"
- 8 i na ye dī tsi dn ba gō nī hī t'a na dā kū ga bī tsi i
Indayeditsdn to him they sent word. Then his hair
da yī cē na 'au sit tsū yen bī dī yes xī na nī na xa t'e gō
he cut off. "Yes, my grandson has been killed," he said. "This way
- 10 hīs tc'a' nī na
I will cry," he said.

3. THE CULTURE HEROES AND OWL.

- kū ba tc'is tcī ne¹ djiñ gō na 'ai² bī ja xa t'au i Le gō zī na
Kūbatc'istcīne, Sun his son thus they knew the
same things.
- 12 'a cō dī n k'e na dī t'ac na bī toō kwe yōL gai is dzan³
From this on they two went Their grand- there, YōLgaisdzan
there around. mother
- ya nat t'ac na xa dī na be na 'an de i hī da xa 'an le'
to her they two went. "What with we play for us make,"
- 14 nī na dā kū ga da ka e ba na 'ac yīL nī na
they said. Then "Your father to him go," she said.
dā kū da kwe n ke n 'ac na dā kū tc'a ic kīn cī yī tc'i'
Then there they two Then doorway toward
started. them

¹ Water for him born.² Daytime it goes.³ White bead woman.

- k'e nan t'ai na¹ tc'a ic kin ci dā kū ga binL tsa na tc'e ki hi
they put out their doorway. Then she saw them, the woman.
heads
- 2 dō xa ye 'ac t'i dn dn ni gō kō ci n tceec ke na n 'ac
"Nothing I do' you say, here your to you, two are
wrong children coming,"
yīL ni na ye inL 'a na kwe tcōn 'ic L'a ye i ya na ca xa na 'ac
she said. He brought there back side. "What for to me did you
come?"
them in,
- 4 yīL ni na tc'i n de be na n de biñ ka dā kū ga mac k'a
he said. "Nothing with we play we wish." Then hoop and
pole
ba 'a gōn la na k'a ba 'a gōn la na kwe dō na daL bas de
for he made. Arrows for he made. "Here don't roll it,"
them them
- 6 biL ni na
he said.
dā kū di ye na 'ac na na i cōnc gō da kwe ye na 'ac na
Then this with they two playing. There with they went
went around it
- 8 ye na n de xe gō dā kū ga is 'a na kwe na des bas na bas
with playing. Then time There they rolled it. Hoop
it passed.
bañ k'e n ya na yō cōnc gō da 'a t'i 'a t'i na dō n t'i ka gō
straight on went. When they it went on it was. It not falling
threw (pole)
- 10 kwe yī bi gā ye ba ye i ya na tcō ōnc L'a ye da kwe da dn n-
there Owl his house to him it went in. Back of fire there it fell.
ka na dā kū ga bi niL 'i na na hi 'ac gō di na ya' din de
Then he looked at they two "What kind people
them, standing.
- 12 na xa n 'ac ni na xa he ca i sai xaL dje ni na dā kū
to us have he said. "Hurry, for me pot put them he said. Then
come?" in,"
'a ni kū ba tc'is tc'i ni bi 'a dji ni gōc ka' ni na
he spoke, Kūbate'istcīnī. "Ahead of him I am stronger," he said.
- 14 dā kū n bi yec ni na i sai binL djē na kū hi kū gō
Then she cut them up. Pot she put them in. Water so hard
da diL wōc na bi L'a ye ge LīL gō djīL ni gō ts'is kē na xa he
was boiling. On the to one they were they two "Hurry
bottom another talking sat.

¹ The Sun's boys looked out the door.

- ca xa naL dje nī na k'a de yīc gaL nī na gō 'a ī cīj na
for take them he said. "Now I will eat," he said. Him she dipped
me out," for.
- 2 ī 'a da n ke ts'is t'ī na Le gō 'a na ī cīc na kwe da n ke-
Over there he jumped. Other one she dipped for. There he
ts'is t'ī na gō nēL ī na dat tsai īL tse da xī' dī yī ne a ca
jumped. He looked at them. "May you Wait you are supernatural."
die.
- 4 n n 'ac na
They two stood.
xa xe ca Lī xaL he dā kū djiñ gō na 'ai bī ja bī 'a dji
"Hurry for me roast them." Then Sun his son. "Ahead of
him
- 6 nī gōc ka' nī na dī gōc tc'ī cī īL ts'ā yī zī na da kwe
I am stronger," he said. These ashes each way she pushed. There
Lī gō lā na gō k'e de nL dje na da kwe ge Lī gō tc'īL nī gō
she covered On them she put fire. There to each other telling
them. stories
- 8 na ts'is ke na xa he k'a de yīc gaL nī na ca xa na Le xa he
they two sat. "Hurry, now I will he said. "For take them hurry."
eat," me out,
gō 'a na ī cīc na n 'a da n ke nai ts'is t'ī na Le gō 'a na ī cīc na
Him she poked for. Over there he jumped. Other one she poked for.
- 10 n 'a da n ke nai ts'is t'ī na dī yī ne a ca¹ da xī' ī dji
Over there he jumped. "Supernatural you make." To him
hī 'ac na ba na na 'ī dī mac k'a hī ba na na 'ī nī na
they two "To give again, the game to give again," he said.
came. them them
- 12 ga nai n 'ī na kwe xa ye be na 'ac nī na
To them he gave it. "There around the hill with it go," he said.
dā kū kwe n ke na djint t'ac na gō ka e ba na djint t'ac-
Then there they two started again. Their to him they two
father came.
- 14 na da kwe dn dō na daL bas de ndaL dic nī gōL nī na dā kū
"That way do not roll it," I told you," he said. Then
gō tcō na bī tc'ī ye gō tcō ba na djint t'ac na 'in de da
their grand- toward her their to her they two came. "Now
mother grandmother
- 16 hī da xō ye na xa 'a yīn la na na ka e na be na 'an de ī
these nice for us he made. Our father playthings

¹ Matthews rendered this word "holy" in his Navajo writings. The possession of supernatural power seems to be the dominant conception.

- na xa 'a yīn la na gōL nī na da be 'a na dja t'ac gō
for us he made," he said. With it there while they went around
- 2 ca 'i 'ai na
it was evening.

4. THE KILLING OF THE MONSTERS.

- nai yī nai es ga nī dīn de yīL xe ya n ya na dzes 'ā'e
Naiyinaiesganī people kill to them he came. Elk there
- 4 tc'e la yī le na da la cī' yīL ha na daL na dā kū 'a' da tc'e
he could n't get near. All sides he went. Then in vain
- 'aiL 'i na yīL xe ya dā kū le' ba n ya na bī tō nī hī
he tried to kill it. Then another to him came his partner.
person
- 6 dā kū 'a' bīL nac 'ac bīL nī na k'a dī bīL nac 'ac bī-
Then "My companion," he said. "Now, my companion his
dje ts'ō ts'i' na ha eL hac yīL nī na k'a dī ā nī na bī tc'i'
blood vessels for you I will gnaw," he said. "Now," he said, "to him
- 8 i dai kwe yīL nī na dā kū 'a' dā kwe yī tc'i' i ya na dā kū
go here," he said. Then there to him he went. Then
- ya n ya na dīc dī bī nL djac gō hī dōnL t'ū' gōL nī na
to him he came. "Four when you have shoot him," he said.
times made motions
- 10 dā kū dīc dī yī nec djac na dā kū yī nīL t'ō na dā kū 'a'
Then four times he made motions. Then he shot him. Then
- nat dī kaz na dā kū 'ai gū 'an ne dai djōL iL k'e yī dn djōz na
he started to Then those holes were he broke out.
run back.
- 12 i ka gō i gō 'an nī iL k'e nai dn dzōz na dā kū xa na na-
Top hole he broke out. Then he came
- dza na dā kū i ka' hī gō 'an ne iL k'e nai dn dzōs na
out again. Then top hole he broke out.
- 14 dā kū xa na na dza na ts'in da ya gō 'an nī 'i na na gīj na
Then he came out. The bottom hole he ran in.
- dā kū 'a' da xa nai dī dzōs na dā kū 'in de da 'in da-
Then he broke it out and then he fell
- 16 ts'inL Lij na dā kō 'an dī nī 'in de da bī tc'i' xa ya na
down. Then that man then to him he came up.
- dā kū 'a' cī cī ye de ts'i bī k'ōs 'e cī cī ye de dā kū 'a'
Then "Will be mine the neck will be mine." And
- 18 'in de da xa ya na dā kū 'a' hn iL 'a' xa n ya na dā kū
then he came up. Then to skin him he came. Then

- bis dle yai dnl tsōz na bī de gō da la 'ai yī k'e nL nī na
hide he took up. His horn too one he chopped off.
- 2 dā kū bī djē i ziz na ki dīL ye hai dnl bī na dā kū
Then his blood vessels two blood with he filled. Then
- bis dle ca dnl ka na dā kū naL tsai na
hide in sun he placed. Then it became dry.
- 4 dā kū 'a' i tsa yī tc'i' na des dza na dā kū ya n ya na
Then eagle toward he went again. Then to him he came.
- dā kū yis gā' 'at dē nai' yes ka na dā kū gōL gai dji
Then hide himself he put on. Then to an open place
- 6 ya k'en ya na dā kū 'a' bōt djac na da t'en da dō bī tsil na
to him he went out. Then he scratched him, however, he did n't pierce
him.
- dā kū da xa na na t'ai na da dō na bis gīL na da xa na na t'ai na
Then he flew up again. He did n't take hold. He flew up again.
- 8 na bōL k'es na da dō na bis sīL na bī ts'ā da xa na na t'ai na
He flew to him He did n't pierce him. From him he flew up again.
again.
- 'a ci 'in de da na bōL k'ez na dā kū 'in de da bī sīL na
There then he came again. And then he pierced him.
- 10 dā kū 'in de da bī gā dji bīL da di t'ai na dā kū bī ja ya
And then to his home with him he flew. Then his little to
ones them
- n yī na dā kū 'a' yī tc'i' na di dil nī hi cit yīL nī na ka e
he carried Then to him they were "Cit," it said. "Father,
him. clawing,
- 12 dī he bī tc'i' na di dnl nī hi cit na yīL nī nī na di k'a-
this to it we are clawing 'Cit,' it says," he said. "Wounded
- da k'e ce xa na da tc'i' 'a dā nī dō ba tsa dī ai ya ha a yaL gaL
comes out says that. No danger eat it,"
- 14 yīL nī na dā kū kwe da na di dza na dā kū dī ga
he said. Then there he went away. Then through that
- gū 'an ye dīL 'in de da yī gān dzis na
hole blood then he tore it out.
- 16 dā kū 'in de da yī tc'i' xa ya na i de n ya kīL gō n ka e
And then to them he came up, horn holding. "Your
father
- na daL gō na tse xa ci da nan dai yīL nī na 'i ci 'a tse ga jī
when comes rock which does he sit on?" he said. "Here rock point
home
- 18 da nan dai yīL nī na dā kū 'a' yīL des bī na bī tcec ke
he sits on," he said. Then with him they sat his children.

- dā kū bī ka e na 'i gi na 'is t'e dn da' hō ye na' yīnL t'e na
Then their father brought again. Girl pretty he threw down.
- 2 dīc dī yī nec djac gō yī nīnL xāL na gō n 'a ye 'i Līj na ge ts'it-
Four times when he made he struck him. In canyon he fell. He burst
motions
- dō nīL ts'ā n dī nī na daL gō na xa cī da nān dai 'i cī 'a
he heard it. "Your mother when she where does she "Here,
comes back sit?"
- 4 da nān dai dā kū bī nī na dza na dā kū dīc dī yī nes djac
she sits." Then their mother came back. Then four times he making
motions
- na yōnL gaL na gān 'a ya yīL ī nas dzīnL xāL na dā kō 'in de da
he struck her. In canyon he knocked her. And then
- 6 bī tēc ke yī tc'ī' xa dzī na da da na kū he de dīn de na t'a
his children to he spoke. "Just so large you People your feathers
will be.
- yī ka t'in de yīL nī na da gō nL djōL 'ai na na xī de dā kō
they will like," he said. "They draw up those—" "That is enough just
- 8 dō yañL kī' yīL nī na dā kō dat dō xa na dzī na
do not talk," he said. Then he did n't talk.
- dā kō n 'a cī bī tcō k'en ya na 'i sai ziz ya yeL gō
Then over there his grandmother was coming Basket carrying
out.
- 10 hī gaL na dā kō yī tc'ī' gō ān de na tcū gōs da na cīnL ke
she walked. Then to her he shouted. "Grand- down take me,"
mother
- yīL nī na t'en da 'ac dō bī dō ts'a na k'a dī yī tc'ī' gō ān dau
he said. But not yet she heard him. Now to her when he
shouted
- 12 'in de da bī dōs ts'a na 'i ya he 'a nī 'in de da bī tcū bī dōs-
then she heard. "What spoke?" Then his grand- heard
mother him.
- ts'ān na dā kō bī tcō bī tc'ī' xa ya na tcō gōs da
Then his grand- to him came up. "Grandmother, down
mother
- 14 na cīnL ke ha n tc'ī' gōc n de bīL nī na cī tc'ī' xa sīn dai
take me, to you I shouted," he said. "To me come up,"
- bīL nī na gōs da na cīnL ke cī tcū yīL nī na dā kū bī tc'ī'
he said. "Down take me, my grand- he said. Then to him
mother,"
- 16 xa yañ na 'i sai ziz ya yeL gō tcū dī ye n L'ō lī ge 'añL-
she came up, basket carrying. "Grand- this your rope is very
mother small."

- ts'ōs de tsō'yē dī he dān das n da be nac xe kō in de
 "Grandson, this very heavy with I carry. I will show you;
- 2 tse ye hin nīL bī k'e gō dō ge ts'inL dō dā kō yīL n kes-
 stones put in full." It did n't break. Then with she
 jumped.
- dī t'i na dā kū da tse xa nai yes djai na dā kū da ye t'ī ya na
 Then stones she took out. Then he got in.
- 4 nL tc'īL gō tsō yī dā kū 'a' xai ya gōL n ke na dza na
 "Shut your eyes, grandson." Then down with him she started.
 dō k'en nān gaL gō tsō yīn gōL nī na tse be naL L'īnL
 "Don't open your eyes, grandson," she said. "Rock it will stick to,"
- 6 gōL nī na n deL tsō yn dō k'e nān gaL n deL dā kō
 she said. "We fall grandson. Don't open your eyes. We fall." Then
 gō n 'a na ga gī na
 canyon foot she carried him.
- 8 k'a dī tcū kwe ya he gā ba n t'ac nt dā 'ā yīL n-
 "Now, grand- here I have killed To let us Then there they
 mother something. it go."
- 'aj na k'a dī tcū na' ye n n jō hī nanc 'ī' gōL nī na
 went. "Now, grandmother, property good I give you," he said.
- 10 ī sai zīz ī'e n n'ai dā kū t'a hī ya ye hai dnL bī na k'a dī
 "Basket here put." Then feathers for her he filled with. "Now
 da gō n keL ye na dō nān yet de yīL nī na da hī k'a yen na
 level place do not carry it," he said. "On hill
- 12 nān yet de yīL nī na 'at dā da gō n keL ye ī yī yī na 'a dā
 carry it," he said. Now level place she carried it. Then
 sit de 'āL tsō bai ha da nes tca na 'a cī 'a da ba na na dza na
 birds all from her took them away. Then to him she came back.
- 14 ba be ya ha nai dnL nī na 'ī sai zīz e gō n keL ye dō nān ye
 For her he put them in again. "Basket level place don't carry,"
 bīL nī na gō n keL ye ī na ya gī na 'a cī 'āL tsō ba yīL ha na-
 he said. Level place she carried it again. Then all they took
 away from her.
- 16 na nL tca na 'a cī 'a da ba na na dza na bai ye xa nai nL bī na
 Then to him she came back For her he filled it again.
 again.
- gō n keL ye dō bīL nān da nīL dīc nī gōL nī na ba yīL ha na-
 "Level place don't walk with it, I told you," he said. They took them
 away from her.
- 18 nL tca na 'a cī 'a dai ya na na dza na xa de na na ye n
 Then to him she came back again. "That kind property

- n jō hī na ne 'iī dō n da ye hī le hān t'ī na 'ai yā gōs tsō-
good to you which I gave, you don't want to possess. For poor
that reason
- 2 ye n t'a de tse k'ī ts'ī ye xīn da de ka nac t'ō dji yī
your feathers Rocks join you will live. Under the bark with
will be. of trees
- kān t'a ye gō gōs tsō ye da 'ai n 'e' di de n jō hī
you will camp. Poor only your shirt will be. Good
- 4 dō an t'ī ye 'e ci 'ai n 'et di de
you don't want. That your shirt will be."
- 'a ci n ke na na dza na La dji gō ye' gōs 'a dji 'a ci 'ā
Then he started away again. Another bad place was there
- 6 na na dza na din de yī ka na na dza na 'ā e da bō ka na
he came. People among he came. There they were pleasant.
- di i ya hī kwe da ts'īL ts'ō ye na k'e na xa yī yī djai hī
"This something here marsh our people for us these he has
taken away
- 8 na xa xa nan djai yīL nī na dān jō yīL nī na na xa xa na-
for us take out," he said. "Very he said, "for you, I will take
good," them out,"
- dic dji yīL nī na dā kō 'a' ya n ya na ca xa 'ai ci n yen sa na
he said. Then to it he came. East he stood.
- 10 ca di 'ai ci gō n yen sa na ca 'i 'ai ci gō n yen sa na na xa kō ze
South too he stood. West too he stood. North
- hī ya ciñ gō n yen sa na dā kō 'a' di kō i da bi nī i di na
under too he stood. Then this water of itself disap-
peared.
- 12 dā kō 'in de da yī tc'ī' n ke n ya na dā kō yīL ye in ya na
And now toward it he started. Then with it he went
inside.
- 'i dji din de 'i hins djai na xan nē ya yīL nī na ca
"Here people you have to you I came after," he said. "To me
taken in
- 14 nan djē ha dō le' sit dau ca nan djai yīL nī na din de
bring them. Not one staying to me bring them," he said. "People
'et di bīL nī na dā kō 'a' da ca nan djai dō yan nīL kī gō
none," he said. Then "Just to me bring them without talking."
- 16 dā kō ba nai nt djai na dā kō 'a' da La 'ai kwe sit da
Then to him he brought them. Then "One there sits,"
- bīL nī na da Le 'ai dō na ha nē ya bīL nī na dā kō 'a' da La-
he said. "Only one I did n't come after," he said. Then one
- 18 'ai ba k'e nL 'a na xai na din de Le dān di 'na' sin da
to him he sent out. "Where people? You only you stay,"

- bīl nī na dī he din de da lan ne bīl nī na 'ai ya dn
he asked. "These people are many," he said. "That is why
- 2 'āl tsō k'e na kai yīl nī na dā kū 'a' din de 'āl tsō L'ō dji
all you come out," he said. Then people all outside
da Lij jic na dā kū 'a' din de xa hī kai na da yī e da ts'il-
crowded out. Then people came up. "There marsh
- 4 tsō e naL 'a yīl nī na dā kō dā kwe e din de 'āl tsō 'a dji
you stay," he said. Then there people all there
k'e kai na dā kū dī in de da yī tc'i' xa dzi na da ha ye da
came out. And then to him he spoke. "At any time
- 6 dō 'a na dn Līl yīl nī na gōs L'ic gōs t'ō i dō yañL kī dō
you must n't do he said. "Mud that sticks does n't talk. Not
that,"
- bī 'a ye xa nān dzi bīl nī na dā kō bī ts'ā k'e na dza na
beyond it speak," he said. Then from him he went out.
- 8 dā kō n 'a din de hinL 'a ye ya na dza na dī aL t'e
Then there people where they to them he came. "Four of them
were
- na k'e bī k'e bīl dau na 'ai dō dā t'au kī ye na kai
your people send word to. Not close houses go in."
- 10 dā kō dī inL t'e 'a hī kai na k'a dā xa t'i da na k'e i
Then four of them there came there. "Now this way just your
people
- ka na da ha dlau bīl na da na kai bīl nī na k'a dī n dī gō
pick out. With them go home," he said. "Now you too
- 12 n k'e i ka na hī dlai dā kō 'aṅ gō bī k'e bī ka na hes dlē na
your people pick out." Then they too their people picked out.
dā kō Le da i na na dza na n dī gō n k'e ka na hint dlai
Then another he started again. "You too, your pick out,"
place people,
- 14 gōL nī na dā kō 'ai gō gō k'e ka na si es dlai na dā kō Le'
he said. Then that one his people he picked out. Then another
na ya dji na 'ai gō da 'ai k'e gō bī k'e i ka na hes dlai na
he called. That one too the same way his people picked out.
- 16 dā kō da ba xe n dzi 'e na dā kō da da 'a sit da na na tc'i'
And he was pleased. Then just there he was sitting. "To you
xas dzi de n da ha t'e yīl nī na dī i yīl nī na tc'e kē n jō hī
I speak, let alone," he said. "Four," he said, "girls pretty
- 18 da bī yī ka dn t'i' 'ai da ci hac t'i' ya bīl n ke n dic kai
pick out. Those I like with them I will go,"
yīl nī na dā kū 'a yīl n ke kai na cai 'i 'ai ye bī tc'i' ye
he said. Then with them he went west toward.

- dā kū'a ka gō dja e Le' nL kī na ts'ōs bai des 'a gō Le'
 Then Kagōdjae one he placed. Ts'ōsbai stands another
 2 nL kī na bec dīL gai gō Le' nL kī na 'ā e 'ā Le' a da dji nī hī
 he left. Becdīngai too one he left. There another they say
 dai Lī 'ac cai 'ai ye yīL ī 'ac na dail ī 'ac nī dza djin
 they went together. West they went. They are there forever.

5. NAIYENESGANI RESCUES THE TAOS INDIANS.

- 4 yī nai yes ga nī dja n ye ka na ga na dā kū dja n
 Ynaiyesgani Pueblo among he went. Then Pueblo
 Indians Indians
 na dā ye dai ndī 'ī na 'at dai īL 'ī na dā kū ga 'ā ya n ya na
 corn he stole. He hid it. Then there to them he came.
 6 dā kū 'a bīL nī na kī ban de bīL nī na L'ū nān e nīL tce he
 Then he spoke. "Apache," he said. "Go outside,"
 bīL nī dā kū 'a yī na dā hī ge ya yī k'a dī des nī na dā kū ga
 he said. Then that the corn over it he moved Then
 his hand.
 8 na dā hī da gū ye na sī lī na dā kū ga da gō ka na dā kū
 the corn just snakes became. Then they asked a favor. Then
 ge ha na yī dīa na ge na dā na dān hn 'a na dā kū ī t'a
 he put his hand over It was corn It was in rows. Then still
 it again. again.
 10 kī ban de L'ū ye n 'a na n tce he bīL nī na dā kū ge ya ha
 "Apache, outside there stay," he said. Then he put his
 na yī dīa de na dā kū 'a gai ge gū ye na na xī nda na nas dī na
 hand over it Then there it was just Alive it became
 again. snakes. again.
 12 dā kū na da bō ka na dā kū kwe ge bī k'a na dī des nī na
 Then they were friendly Then there over it he put his hand
 again. again.
 dā kū ge na dā na na n 'a na dā kū 'a na da bīL dīL nī na kī ban ne
 Then it was corn in rows again. Then they told him again "Apache
 14 L'ū nān ne nī tēi bīL nī na dā kū dī bī k'a ya na dī des nī na
 stay outside," he said. Then over it he moved his hand.
 dā kū 'a gū ye na bī t'a da gōs lī na da na de na kī gōL nī na
 Then there snakes their wings became. "Shut the door," he said.
 16 dī da da dn nī na na dā n n dā kū da na de nL t'e na dā kū
 This they began to corn had Then they shut the door. Then
 throw away been.

- 'ā ē kū siLka e dja n bīk'e ba i yi djai na ye L'a gōLtsōt di
 There water where Pueblo their for had been Yel'agōLtsōt di
 lay Indians people them taken in.
- 2 dā kwe si ki na dā kū 'ic di ca xa 'ai ci mbec n La na bas
 there lay. Then this way east he stood. Hoop
 diL xīL i dic di bic nec djac na dā kū i tc'inL nī na kū
 black four times he made motions. Then he threw it in. Water
- 4 iL nī dji e ge kū na i xa dlō na dā kū 'is dō bas da L'i dji
 middle water opened out. Then here hoop blue
 'a ci mbe na cn La na dic di na bī nec djac gō in na dji nL nī na
 there he stood. Four times when he made he threw it in.
 motions again
- 6 kō iL nī dji i ge kō na i na xa dlō na ca 'i 'ai ci na bec n La na
 Water middle water opened out again. West he stood.
 bas Lī tsō i dic di bic nec djac na kō iL nī dji dji 'a Ga ci
 Hoop yellow four he made motions. Water middle. There
 times again
- 8 na xa kō se ci na bec n La na bas di sōn si dic di bec nec djac gō
 north he stood again. Hoop variegated four when he made
 times motions.
 kū iL nī dji dji i na dji nL nī na dā kū ga di kū hī iL tc'i'
 Water middle he threw it. Then this water together
- 10 da des dō na kū i et di na dā kū ga n 'a kū iL nī dji e
 came. Water was none. Then there water middle
 xas 'ai xas 'a na
 ladder stood up.
- 12 dā kū 'a dji n ke cn ya na dā kū kwe deL kwe bī tc'i'
 Then to it he started. Then there crane there toward it
 dja GaL na dā kū di' nī na bī ye li hī dā da si ba cn 'i na
 he went. Then he was about to his present right to him he gave.
 make a noise away
- 14 seL tcī de 'ai bī ye li na da dō des nī na dā kū bī tc'i'
 Red stones these were his He did n't make Then toward
 present. a noise. him
 n ke cn ya na ye L'a gōL tsō de gō ke L'a ci be da nL L'i na
 he started. Yel'agōLtsōde sole of his foot he took hold of.
- 16 ge beL sit des kaL gō n 'a i Lij na kwe bīL ye dji n ya na
 When he kicked there he fell. There with him he went in.
 dā kū ga kwe si ke na xas ki yi na is dja nī na Le' din de
 Then there two sat, old man was old woman was another. "People,
- 18 na xa nē ya bī tc'iL nī na da din de da dō ic 'i gōL nī na
 for you I came," he said. "Any people I don't see," he said.

- i nda dīc k'ā bī tc'il nī na L'eL ī xa t'au bīL ts'i nes da na
 "I will burn he said. Firedrill this way with he sat.
 you up,"
- 2 dā kū dī Lī• dāc dī yī gīj na ba bīL k'en kai nī na xa t'au.
 Then this smoke filled the place. "With it bring them he said. Thus
 out,"
- iL ts'ā ye dīc dī da na de nt ka na na kī n la gō gail k'e kai-
 from each four there were doors. Two in front they brought.
 way places them out.
- 4 na da 'ai na gōL nī na dā kū a gai tc'e dnL kī na Le'
 "Just these," he said. Then those he asked. "Other
 din de et dī bī dīL nī na dī din de dō be' xī na gōL nī na.
 people none?" he asked. "These people innumerable," he said.
- 6 'āL tsō k'en djai bī dīL nī na L'eL bīL nas nes da na dā kū
 "All take out," he said. Firedrill with he sat again. Then
 Lī• da nas dī yī gīc na xa e bīL k'en kai ga yīL
 smoke filled the place. "Hurry with it bring them For with it
 out." him
- 8 k'e na na kai na e dī nī na a gai na tc'i dāL kī na.
 they brought out. "There he said. That one he asked again,
 are none,"
- yīL k'e kai yī din de dō be' xī na dā kō dī L'eL ī bīL
 those with it "People innumerable." Then this firedrill with
 had gone out.
- 10 nas ndes da na bīL na gō tcī na ba bīL k'ē kai nī na
 he sat again. He was scared. "For with it take out," he said.
 him
- L'eL bīL nas nes da na Lī• da nas dī yīn gīc na 'āL tsō
 Firedrill with it he sat again. Smoke filled the place. "All
- 12 ba bīL k'ē kai gōL nī na dā kū tc'i dn nL kī na 'et dī na ye gō
 for with take he said. Then he asked again. None inside.
 him it out,"
- 'āL tsō na dā kū ga xa ts'is 'a na kū na ma sī dī 'a dī
 All. Then he sent them up. Water where it boils up to it
- 14 i dīL 'a na dā kū dī ba xa na dzis dza dja n hī dī da lā e gō
 he sent Then to he came up Pueblo these very many
 them in. them again. Indians
- gō ke' na naL n de na 'ā bī gā ye bīL na dī kai na
 after him ran. There their homes with him they came back.
- 16 dī na bī gā ye n ke na da is 'a na
 These their home he sent.

6. THE MONSTER FISH.

- 'ai lō ge kū na hī dli e 'a 'e sī kī na dā kū ga dī ge a-
 That fish water flows down there he lay. Then this when
 2 xa nau tc'it di gai ī da gō yīL n de na dā kū yī na yes ga n
 near one walked he swallowed him. Then Yīnaiyesganī
 ya n ya na dā kū ī bīL n de na dā kū n 'a kū īL nī dji ye
 to him came. Then he swallowed Then there water middle
 him.
 4 bīL nān n des kī na kū hī Lā gō sīL ka na dā kū ga kwe
 with him he lay. The water much stood. Then there
 yī ye ye sit da na dā kwe bīL sī kī na da da kwe bī ye ye
 in him he sat. There with him he lay. Right there in him
 6 gō kaL na bīL gō ts'a nas kī gō ye dīL 'a na 'āL tsō ye nL 'a-
 he was sing- With shore he might lie he sang. All he sang.
 ing. him again
 na dā kū dī yī dje ī yī k'e n t'as na dā kū dī bīL n ke na-
 Then his heart he cut off. Then with him he began
 to go.
 8 gō 'ī na dā kū dī xa t'e gō lō ge 'a daL ts'is dī hī kū hī
 Then this way fish small the water
 an da ye da ī hī ndi de na 'a gō ts'a ye da ka bā ye dā kwe da
 far he threw. There shore edge of water there
 10 bīL ts'it dec Līj na dā kū ga na dī dza na dā kwe bī k'ū cī
 with him he fell. Then he got up. There his neck
 yī t'as na na yī bec dī hī ye dā kū 'ac n xa nas dza na
 he cut knife obsidian with it. Then there he went out,
 12 yī dje ī da ya 'aL gō 'ac dī djiñ gō na 'ai hī yai n 'an na
 his heart holding. Then the sun to it he gave it.
 dō ye neL 'ā ye ba na dn 'ai yīL nī na 'ai 'īc ī bī k'ō cī
 "Where he can't put it," he said. These here his neck
 reach it
 14 'ai yā 'ac n īL ke' dji da k'ī cī dā kū kwe bī tcū ya
 that is why here one behind the other gills are. Then there his grand- to her
 mother
 na dza na yōL gai is dzan dī L'eL ī bīL nī tc'ī na dī dī k'a na
 he went back, Yōlgaisdzan. This firedrill with to the it burned down.
 him ground

7. THE MONSTER FISH.¹ (Second Version.)

- Lū ge yī nai is ga nī Lū ge ya na he dza na tc'in dā kū
Fish, Yinaitganf fish to him he came they say. Then
- 2 i bī nL de na tc'in kō lā ī bī ye e bīL nān des kī na
he swallowed they say. Water much in it with him he lay
him
tc'in 'a cī a bīL sī kī e ge da n de he na tc'in da dō
they say. There with him where he played they say. Not
he lay
- 4 'is 'a na bī dje yī k'es in gīj na tc'in bīL gōs ts'a na des-
long time His heart he cut off they say. With shore he rolled
passed.
him
- 6 Lū ge hī bī dje 'et dī dī ts'ī kis ye n tū ī bī dje na
the fish his heart was none. "This largest bad thing his heart to you
de 'a nī tc'in 'ai gō L'e na 'ai bī ye e da ya 'aLī 'ai
I give," he said they say. "That too moon in it that she that
holds
- 8 Lū ge bī dje 'a t'en nī tc'in 'ai bī tcū yān
fish its heart it is," he said they say. That his to her
grandmother
nai n 'an na dā kū bī tcū e da bīL gō jō hen na dā kū L'e na 'ai
he brought it. Then his grand- felt glad. Then "Moon
mother
- 10 xa na t'ai ye nac 'a de nī na i xa t'au bī tcū ī bī na ye'
when it rises I will carry," she said. This way his grand- her property
mother
sī li na ge yā ī da da da ō dlū dīn de i ka na dī 'ai na cī tsō ī
it became. She was "They are people among I carry it my grand-
glad. laughing them son.
- 12 ge dai nīL 'ī īL ke' na gō jīj nī na L'e na 'ai bī ye e Lū ge
They see it one after it comes up," she said. "Moon in it fish
the other
bī dje nai dī 'ai nī na
his heart I carry," she said.

¹ Told by Juan Pesita.

8. NAIYENESGANI REMOVES CERTAIN DANGERS.

- 'a dā 'a t'e gō tse hī ka da ye i le i kī dī na dā kū
 Then it was rock edge of water trail was between. Then
- 2 'inc dī kat da cī da sī da na tse da ge dīL is dī kwe kū
 from there edge he sat TsedagedīLsdī. There water
 lā gō n'li da kwe bī gā na kwe xa t'au da sī da kwe
 much flowed there his house. There thus he sat. There
- 4 bī da sī ye i le i kī na da kwe dac dī gai gō gōs da dji
 in front of him road passed. There when one walked by down
 gō kaL na kū i ye ye gōL i kaL na dā kū bī teec ke hī
 he kicked him. Water in with he kicked. Then his children
- 6 da gōL gaL na gō ts'i nī ge Lī tci gō bīL xa gō 'ōL na da kwe
 ate it. His bones very red floated up. There
 i le cī kai na gōs da dji gōL i hī kaL na tse da ge dīL is dī hī
 they passed Down with them he kicked. TsedagedīLsdīhī
 through.
- 8 'a t'i na
 did it.
 dā kū ga yī nai yes ga nī da kwe na na dat na xa ye na
 Then Yinaiyesganī there he came. "Where
- 10 i le i kī ne yīL nī na kwe 'ā yīL nī na dā kū da kwe da' dñ ya na
 does the trail he said. "This he said. Then there he started.
 go through?" way,"
 ge yī nec djac na da gō lā de k'e kaL na xa yau he
 He made motion to pass. Just in front of him he kicked. "Where
- 12 i le i kī nī yīL nī na kwe nī na da kwe da na dī dza na
 does trail pass he asked. "There," he said. There he started again.
 through?"
 ge na yī nes djac na da yī lā de k'e na na kaL na xa yau he i le i kī nī
 He made motion Just in front he kicked again. "Where does the trail
 again to pass. of him go through?"
- 14 kwe gōL nī na ge na bīc nec djac na da gō lā de
 "There," he said. He made motion again to pass. Just in front of him
 k'e na na kaL na dā kū da bī kū yī tc'i' i be djinL kaL na
 he kicked again. Then himself water toward he kicked him.
- 16 dā kū bī teec ke hī 'an nī na da baL gaL gō cī ka e bī tsi na
 Then his children spoke when they had "My father his meat
 eaten him. it was,"

- dā kū ī gō de hī be nas nes L'ō na gō nān t'ī na bīL naL ts'ī nī-
Then goods with they made a They were With they
barricade. around them. them fought.
- 2 dzō na da gō tc'ī hī dje na 'a gō xa de na da bec da bīL
Right to they went. They were near. Just knife with
them them
- ī le dac n dī ga na dā kū k'a hī is dzan ja dī bī ke ī
they fought. Then arrows women these their feet
- 4 xa t'au īL ki ī bī nī kat dā 'a gō ye da dīL t'ō na dā kū
this way bows holding with they shot. Then
'aL tsō e gōL dī na bī gō Lā gō ts'ī des tse na 'a cī ga le'
all died. Those too many they killed. Then some
- 6 da ts'it dī na 'ai kwe gō ke ya ye nas zes kai na 'ai
escaped. Those there their country came back. Those
bī ts'ā cī dīn de na gōs dī na dīn de na na dīa na da ī la ne
from them men became again. Men were many again. Many
- 8 na nas dī na da da kwe n ke na da za na gōL gai ye n ke na-
there were again. There they moved again. To the plain they
da za na da 'ai na da hī ze na dā kū na gōnL tsa na ga ī la na-
moved. Right they camped Then they saw. For they
there around. them came
- 10 das dī na bīL na na daL ts'ī nī dzō na 'āL tc'is de gō na ts'it dī na
together. With they fought again. A slender were left.
them company
- Lā gō na gō des tse na bī gō Lā gō ts'ī des tse na na da ts'it-
Many were killed. Those many they killed. Those who
too were left
- 12 dī hi gō ke ya ye na tc'ī kai na 'ai bī ts'ā cī dīn de
their country they went back. Those from them men
na na dīa na da ī la ne na nas dī na dīn de da na na dīa en ne
were many again. Many they became again. Men were many.
- 14 dā kū tse nānL kīn gō ka dī gōs lī na da gō dīL tse na n de
Then rock travels among was. They were being People
them killed.
- Lā gō dai des tse na 'a Gai gōL gai ye na na da ze ī na gōL-
many it killed. There on the plain those camping it killed.
- 16 tse na gō ka xa dī kas na dā kū ga dī na ne dīn de
Among it went around. Then this other people
them side
- ke gō t'ī na 'a cī yī ka dī dā kū yī na yes ga nī yī da
were living. Then among them Yinaiyesganī facing it
- 18 na dza na da dō cō yōnL t'e gō k'a de dīn de yī ka dī
came. Not having a chance now people among

- k'a de k'es n t'i na yī da na he dza na da bīl k'e nas n t'i na
now it came. Facing he came. With him it passed through.
- 2 kwe yī da na he dza na dā kū daL e dī na gō dzī dā kū
There facing it he came again. Then onee more then
dīn de yī ka dji k'e ts'int t'e hī dā kū yī da na xe dza na
people among it was going then facing it he came.
- 4 'in de da yī nL t'ū na yī ts'ī i L'a yī sī na da da kū dīn de
Then he shot it. Its backbone he hit. That was all. People
yī ka dji k'e ts'int t'e gō yī ts'ī i L'a yīn sī na dō ke lī bī ka-
among when it went its backbone he hit. Picuris above
- 6 dji e 'ā 'e sī 'ā da des xac n t'e gō da L'ij tse yī ne 'ā
there it lies. Having its mouth open blue hard stone there
sī 'ā bī kā gā xa is gai 'ai bī kā ga xa is gai i xa na da-
it lies. Diagonally it is white. That diagonal white they cut
across it off.
- 8 tc'īL nī da 'ai i ze gō kā gā xa i Lō gō be tc'īL la dō 'a t'e-
Just medi- his medicine when it is he puts It gets well.
that cine string sore it on.
na dle k'a k'e ye gō dja in dō ke lī 'ai gō 'ā 'e xa na da iL nī
Arrow where came Pueblo Picuris those there they cut it off.
out Indians too
- 10 'ai gō bī i ze daL nī 'ai gō 'a xaiL i ne
Those too their medicine sickness those too do that.

11. THE ORIGIN OF SHEEP AND CATTLE.

- yī na yes Ga nī dī na de ye 'ai da tc'e yī ka na na-
Yīnayesga nī these monsters these in vain after them he hunted
- 12 nes ka na 'āL tsō na de ye i 'āL tsō da tc'e yī ka na nī ka na
again. All monsters all in vain after them he hunted
again.
dā kū kwe n ke n ya na na da hīn bī ke ya ye Lī gai sī 'ā hī
Then there he started, Mescalero their country. White Mountain
- 14 i la ka cn xa ya na na xa GaL na dā nL ts'ā ye da tc'e yī ka
its top he went up. He looked All directions in vain for them
around.
des yī na dō xa e na de ye hī 'e dī na dā kū ga bī dī ts'is dī hī
he looked. Not any monsters were not. Then his whip (staff)
- 16 'ai da 'ā wō yī nīL na dī da 'ai be da xin na n da de
that right there he threw "This only with you will live,"
away.

- nī na dā kwe ye des nīL na 'ān L'ō de hī gō gic de hī gō 'ai
he said. Right there he threw it yucca, agave too this
- 2 bī dī ts'is dī na da kwe yō yī nīL na dī da 'ai be da xin na-
his staff was. Right there he threw it. "This only you will live
with,"
- n da de gōL nī na
he said.
- 4 dā kū na de ye' yī gā ī yā bī la' nai inL de na ye
Then monsters those killed from his hands he washed. With
des nīL na iL ts'ā ye dī gō da 'ai be da xin na n da de
he threw different ways. "This too only with you will live,"
- 6 nī na 'ai yā dī be hī nL tū bō hī gō 'ai gō nL tū
he said. That is why sheep smell bad, cattle too these too smell bad.
'ai bī lac L'ī dji hī 'ai dī be' 'ai bō 'at dza na 'a yin la na
That from his dirt that sheep, that cattle became. He did it.
hands
- 8 'a xa t'e gō dī be' gōs lī na bō hī gō 'ai yī na yes ga nī
That way sheep became cattle too. That Yinayesganī
bī lac L'ī dji hī 'ai dī be' sī lī na 'ai gō bō sī lī na
his hands dirt that sheep became. That too cattle became.
- 10 'a xat dza na 'āL tsō 'e yīnL dī gō na de ye hī dā kū
That way it All he caused to be none, monsters. Then
happened.
dī ts'is dī 'ai dā kwe gō yī nīL ī 'ai ye da xin da na da-
staff that there which he threw that with they lived Mescalero.
- 12 hin hī bō hī gō na kai ye ye da xin da dī be hī gō 'ai gō
Cattle too Mexicans with they live. Sheep too those too
na kai ye ye da xin da 'ai yā na kai ye bī dī be e Lā
Mexicans with live. That is why Mexicans their sheep are many.
- 14 'ai yā bī bō hī gō Lā 'a xa gōL nī n de na
That is why their cattle too are many. That way he told them.

12. NAIYENESGANI TAKES HIS LEAVE.

- 'a dā kwe nīL nī dji nī bī dje sī 'ā e 'ā 'e yī nai yes-
Long ago there center of world its heart lies there Yinaiyesganī
the world
- 16 ga nī gō ts'ā na dī dai hī ka 'ā gā na dza na da kū
from it he was going for that there to them he came. Then
dī n de ī la yīs tc'ī na xat dī dī n de ye da xin da ī
people he brought together. What people with they live

- ye yī dīL kī yī ka ī La yīs tcin na nī īL nī dji e ya n ya na
he was to ask that for he brought them World at center to it he came.
them together.
- 2 bec dīL xīL dī hī īL ts'ā ye dīc dī gō bī ts'ā da īn nī gō
Flint black each direction four ways from him blew out
'a yin la na k'a dī xa dī be da xī na n da hī xa ca 'ī be
he caused. "Now what with those you live show me. With
- 4 ce nā dlā dā kū ga dīn de e da nī t'ī na dā kū ye bes nī ka na
try me." Then people (they had power). Then with they sent
against him.
da bī tc'ī de ge na na naL kī na dā kū ga ge yīs sōL na da 'ā
Right near him they fell. Then he just blew. Right there
- 6 na n de na k'a dī 'ai dō naL 'ī 'ai dīn de dō ye
they fell. "Now these do not look at. These people not with
xin da da gōL nī na
they will live," he said.
- 8 dā kū nī k'a gū ja 'ī hī dā kū L'a ye hī hī 'ai nes t'a n
Then earth on animals then bear these fruits
ye bī k'e gō nī na gōc k'a ne dze na dā' kwe ga n 'ī na
with he took charge of. Amole choke corn there for him he
fruits cherries, placed.
- 10 kwe n n 'ī na dīL tca dī da ka le nes t'ān kwe n n 'ī na
There he placed. Martin (?) raspberry fruit there he placed.
gōs 'īs n daL dje' kwe n n 'ī na mac tca ge lī nī lī kwe
Squirrel, strawberries there he placed. Grasshopper bread there
- 12 n n 'ī na dā kū bī hī gōc k'a ne kwe n n 'ī na 'ai da
he placed. Then mule deer amole fruit there he placed. "These only
'āL tsō dī da ye dīn de ye da xin da yīL nī na da 'ai
all these just with people with will live," he said. "These only
- 14 be da xin da n da de yīL nī na da 'ī ne nī bī dje sī 'ā e
with you will live," he said. "This side earth its heart lies.
da xa ye bī n da de n ke na da kai n da da 'a e n da xa kai de
Wherever around it you may go here only you will come back,"
- 16 yīL nī na da da kū
he said. All.
na ts'ā na des dza cī tcū bī tc'ī ye da xa da na de ye hī
"From you I go, my grand- mother to her. Already monsters
- 18 bī ka na xa 'eL dī nī na 'ai yā 'ān naL tc'ī dau na 'at dī de
on top for you I make he said. "That few if become
none," is why

- na xa na dic daL da Le naL 'et dic dinL gōL nī na dī gō
to you I will come back. One to- with I will die," he said. "This
- 2 nī gōs dza ne dī nL dzīL gō na xa 'ac La kwe sī kī gō
earth this quite strong for you I made. Here lying
na xa 'ac La 'ai yā da 'ā e be da xin da n da de dī nī gōs-
for you I made. That right with you will live." This earth
is why here
- 4 dza nī hī sī kī gō ga 'a yin la na dī kū n li hī 'ai bī ts'i
lying for he made. This river, this its back-
them bone,
kū tsō hī hī 'ai bī ts'i ga 'a yin la na dzīL daL gas dī hī
Rio Grande this its backbone for it he made. Mountains wavy
- 6 'ai bī k'ōs ga 'a yin la na na bec dī dzīL n tsai hī¹ 'ai
this its neck for it he made. Arkansas moun- large that
River tain
bī tsī ga 'a yin la na 'ai 'ī nde dzīL n 'a hī 'ai bī dja dī
its head for it he made. This this side moun- stands that its leg
tain
- 8 ga 'a yin la na 'ī na dzīL n 'a hī 'ai gō bī dja dī gō
for it he made. That moun- stands that too its leg too
side tain
ga 'a yin la na bec dīL gai hī 'ai bī be' ga 'a yin la na
for it he made. White flint (a hill) that its nipple for it, he made.
- 10 tse ī gaL e hī gō 'ai gō bī be' ga 'a yin la na nī
Stone bells (a hill) that too its nipple for it he made. Earth
gōL dzīL gō ga 'a yin la na
quite strong for it he made.
- 12 da 'a nī bī dje sī 'ā ne da 'a da xin da n da de
"Right earth its heart lies right you will live,"
there
- gōL nī na bī ts'ā ye le' nac n djai de k'a da tse de da kwe
he said. "From it some- will put you you will begin There
one because to die.
- 14 dō na xa īL 'ī
not for you made."
'ai yā dī bī ts'ā ye gō da' na ke ya hī ge gōs 'a gō bī ts'ā-
That is why this from it Our country just lies there, from it
- 16 ye da dī 'e dinL dō na xa īL 'in ye 'a na xin dīa bīn ga nī
we will Not for us it was you placed Americans.
die. appointed us

¹ Pike's Peak.

- bī ka' dān naL gō jō hau na xa gōc la gōL nī na 'a cī dī
on it you like it for you I did," he said. Then "This
- 2 nī bī ka' hīn dā ī 'āL tsō na xa 'a gōc la gōL nī na dze hī
world on it they eat all for you I made," he said. "Choke-
cherries
- 'aL dīc nī nī na gōc k'an hī gō dzet tsō gō 'ai na xa 'ac la
I mean," he said. "Amole fruit too, plums too those for you I made,"
- 4 nī na be da hī na n da 'a hī ba naL gō jō bīL nī na
he said. "With you will live these are you satis- he asked.
fied with?"
- ba 'a naL gō jō nī na na xa k'e dī sin dau na xa 'ac la dī
"We are he said. "For when you for you I made. These
satisfied?" you were poor
- 6 da 'āL tsō na xa ne ī gōL nī na hī ba xe na zī' gōL nī na
all to you I give," he said. "These are you he asked.
pleased with?"
- dī nān t'ā' na xa 'a gōc la ī hī ba xe na zī' gōL nī na
"These fruits for you which I these are you he asked.
made pleased with?"
- 8 'ai be na xa cī nī ī ba naL gō jō da has sā 'ā na xa
"These with to you I give you like them for you to eat for you
- 'ac la gōL nī na da bīnL-t'e sīt tsō ī ke' gōL nī na da cī-
I made," he said. "It is good, my grandsons," he said. "Every
- 10 nau dī dle 'e da ha sā 'a gōL nī na na xa ts'ōs ba' ī yā
summertime you will eat," he said. "For you I am kind. That is why
- na xa 'a cī ī gōL nī na 'ai dū daL k'e dī hī da 'a naL tsō
to you I give he said. "These not all the time all of them
them,"
- 12 naL n jō gō cīL n jō gōL nī na dī na xa 'ac la ī dū daL-
you like I want," he said. "These for you I made not all
- k'ai ye dī ba yac kī 'a na xa 'ac la gōL nī na.
the time to them because I talk for you I made," he said.

14. THE WINNING OF DAYLIGHT.

- 14 ī la dā ke' hī ī la das zes kai na lī na da des tseL na
Long ago moccasin they came together. Bets they placed.
game
- kai hī L'e hī gō ī le na da tc'ī t'ī na dā kū lī na da ts'it tsīL na
Day, night too they were betting. Then bets they placed.

- dā kū xa yinL ka na 'ā 'ai tsī t'a tsīL tci de¹ ke' da dō
Then it was nearly day. Magpie its topknot red moccasin never
- 2 yī sī he na dā kū de Lī gō ke' da dō yī sī he na dā kū
he missed. Then Crane too moccasin never he missed. Then
bī L'ac n kū' bec des gīc na de Lī gō 'ai gō bī L'ac n kō'
his cheeks fire with he rubbed. Crane too, he too his cheeks fire
- 4 bec dec gīc na dā kū yī hī xa na yī 'a na dō yōL kaL nī sī
with he rubbed. Then Owl took it out. "It won't be I think,
daylight.
- wō hwō wō nī na dā kū 'ā 'ai xa na i 'a na dā kū 'a nī na
wō hwō wō," he said. Then Magpie took it out again. Then he spoke.
- 6 da kai n jō ne gō xa da yinL kā' nī na dā kū yī xa na-
"Daylight is good, it is dawning," he said. Then Owl took it
yī 'a na dō yōL kaL nī sī wō hwō wō nī na
out again. "It won't be daylight, I think. Wō hwō wō," he said.
- 8 da xa t'au bī k'e dji yīs ka na dā kū ga i la da des kai na
That way on them it dawned. Then they started to run,
dzīL ī bī tci'ī ye 'ai be da des dīa ī 'ai 'āL tsō Lī tci
mountains toward Those with it shines on those all are red.
them.
- 10 dā kū 'ā 'ai tsī t'a tsīL tci de hī 'ai bī L'a cī kō'
Then Magpie topknot red that one his cheeks fire
bec dec gī dji 'ai yā 'ac dī Lī tci dā kū de Lī gō 'ai gō
with he rubbed. That is why here are red. Then Cranes too he too
- 12 bī L'a cī kō' bec dec gī dji 'ai bī L'a cī 'ai Lī tci ī 'a cī
his cheeks fire with he rubbed. They their cheeks they red. Then
n dli hī 'ai 'a cī Lī tci 'ai L'e gō na kai ī 'ai dō yōL kaL
were burned those then red. Those night go around these. "It won't
time dawn
- 14 nī sī nī na 'ai bī da dzō na 'ai yā L'e gō na kai
I think," they said. Those were beaten. That is why night time they go.
'ai L'e gō na kai ī 'ai bī da dzō ī 'a t'ī dji gō na kai ī
Those night time they go they were beaten it was. Daytime those
that go
- 16 'ai gō zō 'ai dji gō zō 'ai 'ai yā dji gō na kai' a xa daz-
those won. Day they won. That is why daytime they go. They did
that.

den na

¹ By the "red topknot magpie" is probably meant the roadrunner.

15. COYOTE SECURES FIRE.

- kū na tc'ice bī kō ka na tse nən t'i gō dō xa ye xai e kiñ gō
Fireflies their camp was, rock in circle not anywhere road up.
- 2 da 'ai na bī kō' gō nī na dā kū ga dī sit L'i den nī da tc'e
Just there their fire they had. Then this Coyote in vain
gōc da hī gai na na da i cōc tcī ka bā he yīL
down went. Those playing hoop otters with
and pole
- 4 na dai i cōc na dā kū ga kas da' nas dī t'i na da kwe tse
they were playing. Then edge he went around. There rocks
nən t'i i hī k'a ye iL tcin dja na n de na dā kū yas n t'i na
in a circle on children were playing. Then he went to them.
- 6 xa ye na gōc da i ki dī yīL nī na dā kū ga dō bīL k'e yī 'ai na
"Where down road?" he asked. Then they did n't tell him.
dā kū ga dī kwe i tcōc i yic 'ec na yō i k'e gō dā kū ga
Then these there red haws he gathered beads size of. Then
- 8 dī na dīL t'e da iL ts'ā.¹ ye in la na
these two of them each side he gave.
k'a dā i ki i ciL k'e gō na 'ai yīL nī na dā kū ga ka da ci
"Now road show me," he said. Then edge
- 10 kaL de i 'a na dā kū ga 'ai xa t'au yī sīL na kaL de hī
cedar stood. Then that this way he caught The cedar
hold of.
- ye gōs da hī ya na nī tc'i' bīL 'at dza gō kwe gōs da
with down he went. Toward the with him when it went there down
ground
- 12 hī ya na dā kū ga 'a bīL nī na gōc tc'ic i ʔn de yīL nī na
he went. Then he said. "Here come," he said.
dā kū bī tc'i' 'at dza na 'a xa tc'iL nī ne gō be xa na tc'i kai
Then towards it went. "That way telling it with it they go up again,"
him
- 14 nī na dā kū ga kaL de hī ye yint dzis na n nt jij na
he said. Then the cedar he took off bark. He twisted it.
yī k'e dec gōc na dā kū n 'a na da i cōc ye yas n t'i na
He wrapped it around. Then there they were playing hoop he went.
and pole
- 16 dā kū ga dī bīs dle hī i Le na da' xaL tsōs gō na da i cōc na kwe
Then that their skins betting each other they played. There

¹ Told with gesture to the right and left.

- i Le nan t'i n yī 'ā ye i sn t'i na xa i ki dīn ye kū na tcīc ē hī
standing in over them he jumped. To trail up place the fireflies
a circle
- 2 be nas nL ka na gōc tc'i ce an de yīL nī na kaL de n bī tc'i'
went after him. "Here come," he said. Cedar toward him
'at dza gō hī k'a ye da bī tse na i deL na dā kū ga dī
when it did it on top his tail he threw up. Then this
- 4 bī tse i tcīc ye yaL Līc na daL ts'a ye gō kū' yīL na dī kac-
his tail trees with he struck on either side Fire with it he ran.
na da bīL da xī de gō 'a gai i ke' cī kū' i dai n dīL ses na
As they ran those behind fire they tried to put out.
- 6 dā kū ga ya yīL hī kaz na bīL da xin de gō bī tse i dī
Then he ran with it with running after His tail these
those him.
- tcī tcī ye ka sīL Lij gō dī 'an t'e gō ya L'a bā yīL
trees with he whipped. This way sky border with
- 8 Le na kas na n de nL de gō i gō 'an ye yī gīj na
he circled. When he was tired hole he crawled in.
dā kū ga dī da Le da gū dīn k'ā da gū dn li ne da Le-
Then this everywhere it burned. Already burned
- 10 dzet dī 'ai yā dī tcī tcī 'āL tsō kō' i dī xa t'au
everywhere. That is why these trees all fire this way
'a tcīL 'i gō be dec dī le ts'i kū ye tcī tcī bī lā dī n den n k'a na
when they do they burn. Here trees in front it burned to.
of him
- 12 'ai de dīL dje gō da tse hī yīnL t'e na dō dīL La na 'ai
These when put in a fire just stones they are like. They don't burn. These
dī nī bī ka' da gō dī des k'a i da 'ai na bī lā dī n de nt k'a na
this world on it that burned just these in front it burned to.
of him
- 14 dej dīL dje gō da tse hī yīnL t'e na dō dīL La na
When put in the fire just stones are like. They don't burn.

16. COYOTE SECURES FIRE. (Second Version.)¹

- iL tcī kai i dā kō cō dī ya n ya na xa i ki cīL k'egō na 'ai
Children three then Coyote to he came. "The show me,"
them trail up
- 16 yīL nī na dī yō i na xa ns djai xa i ki cīL k'e gō na 'ai dā kō
he said. "These beads to you I will trail you show Then
give up me."

¹ Told by Juan Pestia

- dā kū tse na t'ai hī din de bī gō dī yīnL n de bī djiL nī na
Then pestle "Man shout like," he told it,
- 2 na ke' i de nes ka de dā kū gōs dze' na ts'i hī 'ai 'ōnL tci nī
"after us if he runs." Then the fire-stick that "Baby
 xa bī dī yīnL tc'a bī djiL nī na dā kū keL 'a ne hī iL tcīn
 cry like," he told it. Then tanning-pole "Child
- 4 bī gō dī yīnL n de bī djiL nī na dā kū gō nīL n de dī na ke'
 shout like," he told it. Then "The monster after us
 i de nes ka de tse das tc'in de hī tc'e kē i bī dī yīnL dlū
 when it runs muller, girl laugh like,"
- 6 bī djiL nī na k'a dī tse na t'ai hī gō nīL n de dī nake' i de-
 he told it. "Now, pestle, the monster after us if it runs
 nes ka de din de bī gō dī yīnL n de bī djiL nī na dā kū
 man shout like," he told it. Then
- 8 gō ke' i bī ts'ā i la des kai na
after them away they ran.
 tca gōL xel gō gō ke' i de nes ka na 'a ga gō kōnc k'e ye
When it was dark after them it ran. Over there their camp site
- 10 da tc'e gō ka na nes ka na dā kū ga gō ke' i de nes ka na
in vain for them he looked. Them after then he ran.
 dā kū ga gōs dze' na ts'i hī 'ōnL tci nī xai yīnL tc'a na dā kū
Then fire-stick baby cried like. Then
- 12 da t'a dji 'a na sn t'i na dā kū i ya da 'e dī na gō ke'
back there he went. Then something was not. After them
 i de na nes ka na dā kū kōnc k'e dji iñL tc'i nī na ga n de na
 he ran again. Then from camp child shouted.
- 14 t'a dji' 'a na na kas na da tc'e gō ka na na nes ka na gō ke'
Back he ran. In vain for them he looked again. After them
 i de na nes ka na dā kū 'a dji tc'e kē i na na dlō na
 he ran. Then there girl laughed.
- 16 kōnc k'e dji 'a na sn t'i na da tc'e gō ka na na nes ka na
To the camp site there he went. In vain for them he looked again.
 gō ke' i de na nes ka na dā kū da 'a dji kōnc k'e dji din de
After them he ran again. Then right there camp site man
- 18 na ga n de na nan dī xa na na kas na da tc'e gō ka
 shouted. Around he ran back. In vain for them
 na na des ka na dā kū gōs dze' na ts'i i yīnL n de na keL 'a-
 he looked again. Then fire-stick he swallowed. Tanning
- 20 ne n n gō i yīnL n de na dā kū tse das tc'i ne i yīnL n de na
pole too he swallowed. Then muller he swallowed.
 dā kū tse na t'ai hī 'ai gō i yīnL n de na 'in de da gō ke'
Then pestle that too he swallowed. Then after them

- na di kas na dā kū 'a gai da xa da 'an da ye gō ke'
he ran. Then there already far after them
- 2 na di kaz na kwe da tc'inL L'e na 'āl tsō gō nes nan na
he ran. There he caught them. All he was swallowing.
da Le e tc'e kē na it dzi na dā kū ga kwe mac dje
One girl was left. Then there spider
- 4 bī ga na da mac dje xas ki yī ba ts'in cnL t'i na tcic
his home was. Spider old man to him she came. Tree
n yīL nī ye dā kū bī tsi be yīs L'ōn yī ya ye gōnL kī na
he was chopping. Then his hair tied under it he put her.
- 6 'ā 'e benL kas na gō nīL n de di hī xa ye na tc'e kē i nL kī
There he came, the monster. "Where girl you put?"
bīL nī na dō i ya hīs i yīL nī na da i dji bī ke yīL nī na
he asked. "Not any- I have he said. "Right here her track," he said.
body seen,"
- 8 dō ya' ca na ga yīL nī na i nīc n de gōL nī na gō nīL n-
"Not any- to me came," he said. "I will he said, the monster.
body swallow you,"
de di hī mac dje hī 'ai 'a yīL nī na dā kū bī ye gō zī na
Spider that one he told. Then he got mad
- 10 mac dje hī n ke ge dzi nīL na dā kū bī gā ye gōL nat t'ac na
the spider. He tore him to Then his home with her they two
pieces. went.
dā kū bī 'a i mac dje hī bī 'a hī ge hwōL nī na dā kū
Then his wife spider his wife was jealous. Then
- 12 kū di La na ka da ci tcic i 'a na L'ō Lī ye gat da hes-
water was much. By the edge tree stood. Rope with she tied.
L'ō na L'ōL n tū e hī dī be nac di dīL tc'aL Le na bī gō
Rope poor that with she made a swing. Herself
- 14 gō ga ci da hes L'ō na kū hī bī tc'i ye nac di dīL tc'a Le na
beside her tied it on. Water toward she swung.
da bīL nac diL t'e gō 'ā 'e kū i bī tc'i ye gō nac di des tc'a-
With her two together there water toward swung.
- 16 Le na L'ō Lī gōL k'e ts'inL dō na kū hī bī ye ye i tc'i Lij na
The rope with her broke in two. Water in it she fell.
dā kū 'an dan da si gō Lī ye gō eL na dā kū 'ai tc'aL de
Then there immediately she sank in. Then that one frog
- 18 'ai ts'is li na
that one became.

- gōL a kai na da gī ye gō bī ya na xa kai gō da gī ye gaL keL na
with him they went. Straight up going under him up they carried
him.
- 2 dā kū 'a gō xa de na ga gū 'an ī hī xa ya nac dīc Lic na nc n de nL de na
Then they were close. The hole down he nearly fell. He was tired out.
gō ya cī n da xa kai gō gaL keL na da gī ye dā kū ga n dō ī hī
Under him going they carried up. Then Panther
him
- 4 bī tse hī gō tc'ī' i yīnL deL na bī tse hī ts'ī sīL na ye xa gōs kī na
his tail to him let it down. His tail he took hold With he pulled him
of. it up.
dā kū dā kwe bī ga na n dō ī bī gā hī Lī tsō na ka cī bī in da
Then there his home Panther his home was yellow. Some their
was. kind enemies
- 6 gō nī na i tsa hī ts'ōs n da hī 'ai bī i da na ts'ōs n da i Le'
they had. The hornets those were their Hornets some
eagles enemies.
Lī jī na Le' a Lī tsō na 'ai Lī tsō ī bī kī hī Lī tsō na 'ai
were Some a were Those yellow their were Those
black. yellow. houses yellow.
- 8 Lī jī hī gō bī kī hī Lī jī na dā kū ga dī n doi hī bī i ba nī La na
black their were Then this panther his buck- was
houses black. skin much.
dā kū ga dī e' ga 'a gōn la na dī hī kū gō il k'e da hes nīL gō
Then this shirt for he made. This so one on being placed
him much the other
- 10 gō n da e na ga gō 'an gō ga 'a yīn la na dā kū ga ts'ōs n da hī bī tc'ī'
his eyes only hole for for he made. Then hornets to
him them
in da xa na de za na i tsa hīL 'a xa ne gō n da be he za na ca 'ī 'a-
enemy they moved. Eagle with close when they camped when it was
evening.
- 12 gō dā kū ga dīt ts'is dī dī i tc'a djic na dā kū yīs ka na nL dā gō
Then quirts four he carried. Then it was Early
morning.
tcic yī ka da dī kai dā kū ga yes nL ka na yīL na nL dzō na
wood after they went. Then they commenced With they fought.
fighting. them
- 14 n ke bīnL tse na dā kū ga 'ai gō e' gō nī i dī ts'is dī hī 'ai be
They commenced Then this one shirt he had quirts those with
to kill them.
na ts'īL tse na dā kū tcī tcī be tc'e 'ec na be tc'īc ec na na kī
he whipped Then sticks with he strung. With he strung two
around.

- tcic dā kū ī tsa hī n na da hes kai na bī gā ye dā kū ga 'a nī na
sticks. Then eagles came back to their Then he spoke.
homes.
- 2 da gū na deL da lā e be ha gō na dzō gōL nī na dā kū n dō ī hī
"Dagūnadēl first he was killed," he said. Then Panther
'a nī na cit tsō yī nī na dō hī na L t'e nī na xa gaL dī xa na da da'-
spoke. "My grand- he "is brave," he "Those watch for,"
son," said, said. he killed
- 4 gīc gōL nī na dā kū ga n 'ā cī 'in da bīL xa tc'ī ya na dā kū ga
he said. Then from there enemy with he came. Then
kwe xa t'au na dai tc'ī yōj na dā kū L'ec wō dji gō dn da yō da
there this way they danced around. Then meadowlark sunwise
- 6 na dza t'ī na dā kū 'a tc'īL nī na n 'a gōs da nan tc'īL 'ā dīn de
went around. Then they told him. "Here down you go people
da xōn dzi bī djiL nī na
you speak against," he told him.

19. THE BEAR-MAN.

- 8 'a yī na ne 'a bin de ye ī na hī kai na na bī an ye ī na hī kai na
There across other side they were A little they were
going. further going around.
- da kwe ī k'e na dī dle na dā kū L'a ye hī na bīL tse na da Le e
There they had planted. Then bear killed them. Just one
- 10 n kī gō ī na hī kai na dā kū na bīL tse na kō cī tcic na djin
at a time they went around. Then he killed them. Here Tetenadjin
gō ye cī 'a cī bī kō ka na 'a cī ga na da ba na dā kū da kwe
it is called there they were Then for they went Then there
camped. them to war.
- 12 k'e nan dza na dā kū 'a e dze ba da dzis kai na dā kū
they moved out. Then there cherries for them they went. Then
Le' dze ba xa tc'ī ya na n de dzī dā kū na gōs tse na
one cherries for went up, tallest one. Then he killed him.
- 14 dā kū gō ts'ā n ke na n de nL n de na
Then from him they started to run back.
dā kū kō ka ye ba gō nī nac n 'a na bī tc'ī das des yīs na dā kū
Then at camp they reported it. Toward they ran. Then
him
- 16 n ke dac nL ka na kwe L'a ye hī de nL n de na ka cī ī ge bī e' gō
they began tracking There bear had run. Just his shirt
him.

- ge a na ya gō ye ga na da ba na tsin L'ī dī 'ai i ya gō his L'ōl gō
 was made with on he made war. Tough those under tied
 like it them sticks together
- 2 bī 'e' na i ya gō i da yaL de na dā kū bī gā ye n ke na ne nL n de-
 his shirt under he had taken it Then his house they had run.
 was off.
- na da kwe da dīnL ka na kwe bī kō ka na bīs da sī kā ye
 There they tracked him. There his camp a bank standing on
- 4 i da gōs ge na da Lī ga gō na nī na gō nt t'ī gō 'ā 'e i t'a nL dā
 were holes. Close across they were in a row. There early in the
 together morning
- bac ne nL de na
 they ran.
- 6 tca īc kī ce da benc nL n de na xas kī yī na hī gōnL tsa na
 By the door, they stood. One of the old men saw him.
 da na k'e ī na īcī in da na na ka nī gō in da yīL n gō yī kai nī na
 "This our tribe enemy like our tribe enemy with they come," he said.
- 8 da kū ga da ye dī da tc'ōnL t'ō na bī ts'ā nāns des n de na
 Then at door they shot him. From him they went.
 dā kū ga 'ai Le' ts'ī ye xī na 'e hī bas nL tsōz na 'ai tsin L'ī dī
 Then that one they killed. Coat they took off. Those tough sticks
- 10 'āl ts'ōs de hī hī je gō bī ya gō bī e' na 'ac t'ī na k'a dō be dnL nī
 slender shaved under his shirt was fixed. Arrows did n't go
 through
- da tc'ī na nac nī na 'ai
 they say. They brought it home.

20. RELEASING THE BUFFALO.

- 12 i la dā 'a gai gōL gai ye na da hī ze na tc'in tci na na da hī ze-
 Long ago over plain they were it is Hungry they were
 there camping said. camping.
- na dā kū na da tc'īc cōc na dā kū 'ai ga ge xa cī cī na da-
 Then they played hoop Then that raven from some- to
 and pole. where
- 14 tc'īc cōc e hī t'ai na dā kū bī k'a ye Lī hī it dai dī t'ī na dā ku
 where they flew. Then his quiver he took off. Then
 were playing
- bī ye ye i tc'e' ī sil la na k'a yeL ī bī ye ye dā kū 'ā 'ai hī ga xa-
 inside intestines were, quiver inside. Then magpie took
- 16 yīnL deL na dā kū k'a dī ga ge hī ba da tc'īc cīn na dā kū xa ye
 them out. Then now raven they watched. Then where

- yō ka na dā kū ga bī gā ye nai nīnL kī na dā kū ga 'a bī ka e hī
he held it. Then to his home he carried it Then that his father
back.
- 2 'a bīL nī na i yō nī i ka na das kī bīL nī na dā kū ga dō yī ka t'ī gō
spoke. "To find for it it lies," he said. Then the same way
out
- yō ka na dā kū ga gōs dze·nai it tsi hī dē dn ka na dā kū
he held it. Then the fire poker he put in the fire. Then
- 4 dīL la na gōs ts'e na it tsi hī dīL la na dā kū ga dī bin da i
it burned, the fire poker burned. Then this his eyes
- yē dn tsi na bīn da i kū·i yē dn tsi na 'is 'a gō ga dā kū ga
he put near. His eyes fire he put near. After a while then
- 6 hwaū ū n nī na dā kū ga da 'ai tci nī ' 'a dla yīL nī na dō gō ya-
"wow," it said. Then "Just puppy, you may he said. "He does n't
have,"
- nī na yīL nī na i nōL dī bī jī de gōL nī na
know anything," he said. "'Inōldī,' his name will be," he said.
- 8 dā kū ga dī kwe ya nī ya na 'i ya ne hī bīL dan na dē ka na
Then this there door buffalo with it he had shut up.
- dā kū ga dī na yīs tse na kwe 'i dn ka gō da 'ai k'e 'a t'e gō
Then these he killed. There when he that way only it was
opened it
- 10 i tsi 'a na yī dla na lā gō dā kū tci nī da bī ya iL na na ts'ī t'ī na
meat he got again much. Then puppy just under went with him.
him
- dā kū ga bī za da hī nīL na
Then his mouth they put it.
- 12 dā kū ga dī tca gōL xeL na dī da nes djē na dā kū n 'ā ba
Then this it was dark. These they lay down. Then there to it
- cn t'ī na kwe bai ic nL t'ī na dā kū dī k'e da hīL yes na dā kūi
he went. There he opened it. Then these they started out. Then
- 14 da k'a de 'āL tsō k'e das yīs na dā kū ya 'a gōs ya na dā kū ga
nearly all went out. Then he noticed it. Then
- 'a tci na dī kas na k'a yeL ya yeL gō k'e hīL yes e i k'a iL t'ō na
there he went. Quiver he was Those going out arrows he shot.
carrying.
- 16 dā kū bī k'a hī 'et dī na k'a hī daL Le e dai i dī na gō ka
Then his arrows were gone. Arrow one was left. For him
- des 'ī na k'e i kin dī dā kū 'i ya ne has ba ge 'ai kwe i na tsis-
he looked by the door. Then buffalo old one that there going on
- 18 dī kwī gō 'a t'ī na dā kū ga 'a Ga cī bī den cī gō ba dāc n des dī-
his knees it was. Then that one behind him on the opposite side

- na tc'ōnt djac gō dā kū kwe da dō ya nes t'i na dā kū da tc'e
he was holding. Then there he did n't mind it. Then in vain
- 2 gō ka des 'i na 'a tcī yī ye sa gō bī k'a hī da 'ai na ye
for him he looked. There holding his arrow only one with
na na is tse na
he killed another.
- 4 dā kū dī i na da za ye dā kwe ē cnl t'i na kwe na xa.
Then this one where they were right there he went. "There for
camped you
k'e da ne ne yō gō djiL nī na dā kū na t'a dji gō dā kū dī 'i ya nē
I drove them out," he said. Then back again, then (?) these buffalo
- 6 ka na da za na 'a na da ts'īL tse na dā kū ts'a gōs sī na dā kū dī
they camped for. There they killed. Then they had plenty Then
to eat.
dō tcī' gō ye gōs lī na dā kū gage hī bī ja hī a yīL nī na da i ts'ī-
not hungry it was. Then the raven his child spoke to. "Just
- 8 hī na da 'ai na be da xin na n da de yīL nī na i na tcōnc k'a
backbone only we will live with," he said. "Eye-balls
be da xin na n da de yīL nī na i la dā tcī' gō ye na 'a cī 'ai
we will live on," he said. Long ago famine was. Then that one
- 10 ga k'e de ne yō dā kū dō tcī' gō ye gōs lī na ts'a gōs sī
for them drove them out. Then not famine became. Plenty to eat
gōs lī na 'a xa gō dza na
became. So it happened.

21. *RELEASING THE BUFFALO.* (Second Version.)¹

- 12 ga ge na tc'in 'i ya nē gō ts'an des 'i na 'a dā ts'īL tsan na
Raven it was they Buffalo he hid. Then they found
say. them
tc'in dā kū bī gā jī djiñ kai e bī gā gōc tc'ic da Li ba na tc'in ya
they Then his house where they his ashes was just they say.
say. came house gray
- 14 dā kū bī tceec ke ge Li ba na tc'in ya 'a dā na tc'in bī tceec ke jai
Then his children very dirty they say. Then they say his small
were child
kwe tse ba djiñL nī' dā kū 'i ya nī da Lic dji c gōLgai da Le
there stone took away. Then buffalo crowded up plain together
- 16 'i ya ne Lā sī lī na tc'in dā kū gage 'a dn nī' cī n da tcōc-
buffalo many were they say. Then Raven spoke. "Mine eye-balls

¹ Told by Juan Pesita.

- k'ai dē nī na dā kū 'i gan bī k'ij e 'a cī k'ai de da na k'i dī
will be," he said. Then "Shoulders between that my fat Both
will be.
- 2 dī n da tōnc k'a ye hin cī nī na ' tc'in dai k'e de ca nL da 'i
these eye-balls I want," he said they say. "Different you did
things to me,"
- nī na tc'in 'i ya ne bī hīc n da i kwe tse hī ca aL nī' nī na
he said they "Buffalo those I live on there stone for me you took he
say. away," said
- 4 tc'in k'a dī ā' dū ya hīc cā ya ha' ca la nī na tc'in da kū 'a'
they "Now I cannot eat you cause me," he said they say. Then
say.
- ke' n sī nau 'a ca la nī na den tci' na ha di cai nī na tc'in 'ai yā
"Poor you make he said. "Starving I go he said they "That
me," about," say. is why
- 6 da ha da cīL xe i tsī' 'ic n de nī na tc'in
whatever is killed meat I eat," he said they say.

22. THE ORIGIN OF CORN AND DEER.

- bī ka dje 'anL ts'is dau yīL na 'aj na dā kū 'āL tsō
His turkey small one with him they two went. Then all
- 8 da bī da dzō na dā kū bī k'e hī ba i la na is tci' na 'a cī 'āL tsō
he lost in gam- Then his folks for gathered property Then all
bling. him again.
- na bī da dzō gō dā kō tc'i yīL xe na na bī da dzō gō dā kū ga dī
when he lost, then they tried to kill because he lost Then these
him it.
- 10 saL dī ba be das yes L'ō na dā kū na dza na dā kū ga yī nēL 'i na
tipi for him they tied Then he came Then he saw it.
poles (property) to. home.
- 'in de da na na cīc jōj nī na dā kū bī ka dje hī na na dī t'ī na
"Now I will play hoop he said. Then his turkey was walking
and pole again," around.
- 12 dā kū bī ka dje 'a bīL nī na cī ka e bīL nī na dō he ke' n sīn nau
Then his turkey spoke to him. "My it said, "not wisely
father,"
- 'ai nin zī na dī 'āL tsō nan dat dzō gō n yīL xe bīL nī na
you have This all if you lose they will kill it said.
thought. you,"
- 14 dā kū ga n ke n ya na kwe kū n lī ye ka l'a hī ya na dā kū ga
Then he started There to a by the he came. Then
away. stream bank

- tcic da hō ye 'i 'a na da kō tse nīL ye ye n tseL na dā kū
tree fine was standing. Then ax with he chopped. Then
- 2 dāl ts'ōs dau na gō dzī na dā kū cai 'i 'a na dā kū yī ts'ā
just a little was left. Then it was evening. Then from it
na des dza na dā kū yīs kā gō ya na na dza na da dō bī nī 'aL nī-
he went home. Then when it to it he came again but its scarf was
was morning not cut.
- 4 na ye na n tseL na kū dau da 'aL ts'ōs dau na gō dzī na be ca na-
He chopped So large just small was left. The sun
again.
na t'a na na des dza na na yīs kā gō ya na na dza na ye na n-
went down. He went home. It was morning to it he came He chopped
when again.
- 6 seL na dā kū 'aL ts'ōs dau na gō dzī gō be ca na na t'a na dā kū
it again. Then little when was left the sun went down. Then
na des dza na yīs kā gō ya na na dza na dā kū da dō bī nī 'aL nī na
he went home. When it to it he came Then not its scarf was
was day again. cut.
- 8 dā kū yes Lī na dā kū kū cī tse nān t'ī cī 'a cī tcac tcī-
Then he stood by it. Then here rock stood as a Then Tcactcī-
wall.
yaL kī dn bī tc'ī xa dzī na bīL nac 'ac bīL nī na cī tcī dī na
yalkīdn to him spoke. "My companion," he said, "it is my tree.
- 10 ya ka ba na he dai bīL nī na dā kū bīL nac 'ac dī be tcī' nīc 'i a
Why do you keep he asked. Then "My com- this because I want
coming to it?" panion, to use it
ba na hec dai dā kū ga ha de ca 'an dle bīL nī na dī kū i xa ya
to it I keep Then "What will you he "This water down
coming." do with it?" asked.
- 12 be dīc cai dā kū ga dīc dī yī nes djac gō bai k'es nīL nī na
with it I will go." Then four times when he made for he cut it off.
motions him
da bī k'e gō sī kī da bī k'e gō bai k'es nīL nī na dā kū 'īL da
Just his length he lies just his length for him he cut it off. Then end to
end
- 14 nai yinL sī na da dō 'an t'e gō īL da na yint tsī na
he put it up. Not it was like end to end he put it.
dā kū bīL nac 'ac dan dī tc'ī nL 'ī tcic da yīL kal ī 'aL tsō
Then "My com- [just you hire trees those that peck all."
panion,
- 16 dā kū tc'ī yōs 'i na tsī de tcic da yīL kal ī dā kū bī k'e ī lan-
Then he hired birds trees that peck. Then to him they all
das li na dā kū bī ye ye da 'ī nL kal na yī gac n jōs na bī ye ye
were to- Then inside they pecked. They dug through inside of
gether. it it.

- daL ka gō ga 'a yin la na k'a dī dī k'a dā· i k'e dn le gōL nī na
 various for he made. "Now this now you plant," he said.
 colored him
- 2 dā kū i k'ec n la na daL ka gō dā kū ga k'ec n la na da Le e
 Then he planted it, various Then he had planted One
 colored. it.
- be yis kā gō xa n t'a na dā kū na kī be yis kā gō bī t'ā na kī
 when day it came up. Then two when days its leaves two
 passed passed
- 4 sī lī na dā kū ga kai i be yis kā gō da xa dā n tsa na
 became. Then three when days passed already it was pretty large.
 dā kū ga dī i be yis kā gō bī tsi la dai na da hī ba na dā kū
 Then four when days passed its tassel was brown. Then
- 6 ka dje n ge L'a ba na gō dī n de na
 turkey its border went around gobbling.
 dā kū dī i tsan ts'ōs i bī ye i tc'in dī ke na dā kū ga 'a ga ne
 Then this fine feathers in he lay down. Then over there
- 8 tse da sī la na ca xa 'ai dji 'a ga ne kō' ts'inL tsa na dā kū ga
 rocks stood in a East over there fire he saw. Then
 ridge.
 yis kā gō da kwe dī ya kō ye n 'a da i ke·da e gō dī na dō xa e
 when it was there he went, fire had even tracks were none. Nowhere
 day been
- 10 kō na dā kū ga tcīc iL ts'ā daL gī dji ca i 'a gō dā kwe na na-
 was fire. Then stick each way forked when it was there was fire
 evening
 kō na dā kū 'ai tcī tcī iL k'e daL gī dji i ts'ī tsi na dā kū gō ts'is-
 again. Then that stick forked he stood up. Then he marked
 with his
- 12 is na sis da gō tcīc iL k'e daL gī dji bī k'ī jī ye kō na dā kū
 heels when he sat. Stick forked between it fire was. Then
 na yis kā gō dā kwe nas des dza na 'a na dzint dza tc'e na na nes-
 when it was there he went. There he came, in he looked.
 morning again vain
- 14 ka na i ke· 'e gō dī na na dzint dza na dā kū ca na na t'a na
 Tracks were none. He went home. Then sun went down.
 dā kū da 'a ci nas nes da na dā kū da dā kwe na na kū na
 Then right there he sat again. Then right there was fire again.
- 16 yis kā gō nas des dza na dā kwe kō ye 'ā e da i ke da 'e na gō-
 When it he went there. There fire there even tracks were not
 was morning
 dī na na dzint dza na
 again. He went back.

- dā kū ga na dān da nes t'a na na t'ū din da dā kū da Le
Then the corn was ripe, tobacco too. Then one
- 2 di iLis dis gō i de yes L'ō na dā kū kai yis kā na ca na na t'a na
this when he had he tied on to Then three it was Sun went down.
rolled it, himself. days.
- i t'a da 'a kū na dā kū dā kwe nas des dza na 'a e 'a kwe
Still there fire was. Then there he went. That place there
- 4 tc'e kī ne sī da na kō k'en lī ye dā kū bī bis dle i ka nai gīs na
girl was water where Then deer its hide she was rub-
sitting flowed down. bing in water.
- dā kū ga dī m bec n La na dā kū dō ga 'i na dā kū nL t'an ne
Then this he came to Then she did n't Then cicada
one her. see him.
- 6 dzī sōs ga he nt ka na dā kū be dzis L'i na dā kō dī dzī sōs i
flute he loaned him. Then he stood by her. Then this flute
bis des nī na dā kū ga ka nai i gīs n n yīL n denL nī na dā kū
he blew. Then she rubbed in water with she held her Then
it hand still.
- 8 i yes ts'a na dā kū 'a L'ō hī i ya ye gū kən 'an dī ka na dā kū ga
she listened. Then there the grass under she looked for it. Then
da tc'e na nes ka na ka nai i gīs gō na des da na dā kū na bis-
in vain she looked. Rubbing in she sat again. Then he blew
water
- 10 des nī na dā kū gū ka na na nes ka' na da tc'e gō ka na nes ka na
it again. Then for it she looked again. In vain for it she looked.
kō cī be ts'is L'i gō dā kū ga bī tc'i' na bis des nī na dā kū da dn-
Here he stood by her. Then toward he blew it again. Then she
her
- 12 ya na dā kū da bī ke' dac n ya na gō nL tsa gō dā kū ga kwe
went. Then right behind he went, when she saw Then there
her him.
tse da dīL kō e kwe xa yin la gō da kwe ye i ya na da bī ke'
rock it was smooth there when it right with she went in. Right behind
opened there, her
- 14 ye tc'in ya na gō k'a hī da tca ic kī ye da ts'is 'i na 'i da kwe
he went in. His arrows by the door he put up. In there
kō ga na ye gō ye dā kū is dza nī hī has ba gā i sit da na dān da sī
was a tipi inside. Then the woman very old was sitting Immedi-
there. ately
- 16 da dīL wō na L'ō tci
she ran outside.
dā kū ga xas kī yī hī nat dza na dā kū dī na t'ō dī hī dān da sī
Then the old man came home. Then this tobacco immediately

- i ya dn ʔi na dā kō na t'ōs tsē hī yī ye yī nīL na na īL-
he picked up. Then pipe in it he put. He was
- 2 t'ō xa ye dī yōL na ga nan nīc t'ai naL nī¹ gōL nī na dō da
going to with he blew. "I pass it to him does he he asked. "No,"
smoke want?"
- bī djīL nī na ʔic dō hī dā ka he gōL nī na dī dn nī dāL e gōc ʔi
he replied. "I am surprised," he said. "This earth entirely I have
place seen,"
- 4 gōL nī na xa cī na dīn de gōs li gōL nī na dā kō na t'ōs ziz
he said. "Where people have come into he asked. Then tobacco bag
existence?"
- Le' ya na dn ʔi na dā kō na t'ōs tse hī Le' yī ye na yī nīL na
another he took up. Then pipe another inside he put it.
- 6 na īL t'ō na gō yōL na ga na nīc t'ai naL nī' gōL nī na dō da
He smoked. He blew "I pass it to does he he asked. "No,"
smoke. him, wish?"
- bī djīL nī na dā kō Le' yī ya na dn ʔi na na t'ōs tse Le' yī ye
he replied. Then another he took up. Pipe another inside
- 8 na yī nīL na Le' na t'ō ziz ʔi ya na dn ʔi na yī ye na yī nīL na
he put it. Another tobacco bag he took up. Inside he put it.
- dā kū ye gō yōL na ga na nīc t'ai naL nī' gōL nī na dō da
Then he blew with it. "I pass it to him, does he he asked. "No,"
want?"
- 10 bī djīL nī na
he replied.
- dā kū ga na t'ū dī ge hes L'ōn n dī ye tc'in la na dā kū
Then the tobacco he had tied on that with he did it. Then
- 12 na tc'īL t'ō hī yīs tca' na ca na tc'ōL t'al nī na dā kū ba
that he smoked he smelled. "Pass it to me," he said. Then to him
- na cnL t'a na dā kū ga ī yī' gīc na bī dja dī na ī na deL na dā kū ga
he passed it. Then he breathed His legs it was straightened Then
it out. out.
- 14 bī ke L'a ye be ba da dji yōL na bī la k'e ye gō be ba da dji yōL-
the soles of with for he blew The palms of with for he blew
his feet him against. his hands him against.
- na dā kō na hī dīL tsa na dā kū dī na hwō dī nī gō nai dīL tsa-
Then he commenced Then "That is good," saying he got up.
to get up.
- 16 na dō ʔi cī xa cī ʔa djīL ʔi cī La ne gō dja ʔīL na nī na
"Why not where he brought it much he bring?" he said.
- da ʔai na bī djīL nī na
"Just that there was," he replied.

¹ The old man, prospective father-in-law, uses the third person in addressing the young man as is the custom with the Apache.

- 2 dā kū ga ga n ka na i ts'ai i ye da le di i tc'i 'inL de na
 Then for she put Dish in it one time he swallowed.
 him down.
- dā kū ga kwe bī ts'ā n ke na dzint dza na gō k'a hī ya na cn 'i na
 Then there from them he started home. His arrows he took up again.
- 4 L'ō ye da le di gō ke na dā kū ga n 'a gū ka dje ba na dzint-
 Outside just one his track Then there his turkey to he came
 was. him back.
- dza na dā kū ga yī dā 'ā ba cn ya dn da 'a na n da da gōL ka na
 Then his corn there he came place only that they tracked him.
- 6 dā kū ga gū ka dje ba na dzint dza na gō ka dje e gī ge neL dzi-
 Then his turkey to him he came back. His turkey was afraid of
 him.
- na dā kū ca i 'a gō na t'ō di na kī bīL is dīs gō i de na ses L'ō na
 Then when it was tobacco two when he he tied it on.
 evening rolled
- 8 dā kū 'ā e ba na dzint dza na dā kū ba di ye na dja dla na
 Then there to he went again. Then for this with he made again.
 him him
- na 'inL t'ō na Le gō ba di ye na dja dla na dā kū bī ts'ā
 He smoked Another for this with he made again. Then from
 again. him him
- 10 nas des dza na yīs kā gō dā kū na kī di gō ke'na L'ō ye 'ic dō i-
 he went back. When it was then two places his track outside. "I am
 morning was surprised,"
- dan ka he gōL nī na dā kō ca i 'a gō ba na dzint dza na k'a di
 he said. Then when it was to he went again. "Now,"
 evening him
- 12 'iL yīs dīs gō dja 'iL na 'a cī 'ai na yīL t'ō na di na hī xwō t'i
 when he had he gave it to Then that he smoked. "This is good,"
 rolled it him.
- nī na dā kū kō gā ye na dzint dza na
 he said. Then to the tipi he went.
- 14 dā kū gō ka dje hī da 'an da gō nai it t'i na ge neL dzi gō
 Then his turkey far away went because he was
 afraid of him.
- dā kō cai i 'a gō dā kwe nas dez dza na dic di iL is dīs gō
 Then when it was there he went back. Four when he rolled
 evening times
- 16 dja 'iL na na djinL t'ō na di na hī xwō t'i nī na
 he gave him. He smoked it again. "This is good," he said.

- dā kū yis kā gō 'in de da tc'e kī hī dā k'e dji bīL nac dec-
Then when it then the girl to the with they two
was day garden him went.
- 2 t'ac na kū ī da bī ka'ye īL Le na djint t'ac na dā kū na dā hī
Water right on top side by they two went. Then corn
side
- lā gō yī jīj na na t'ō dī n da lā gō 'a gō dīa na dā kū n ke na-
much they Tobacco too much they made. Then she
gathered.
- 4 yī gī na dā kū ke ī da yī dīnL deL na kū bī ye ye lā na djiL-
carried Then morca- she took off. "Water in one can
home. sins walk,"
- dai Le nī na dā kū bī k'e hī na dā yai n yī na da hō ye he
she said. Then her family corn to she "It is fine,"
them brought.
- 6 nī na dī bī hī bīL īL kīs gō tc'ī yā de da hō ye nī na dā kū ga
he said, "this deer with mixed they will "Fine," he said. Then
it eat."
- bī hī ga yī 'ī yī na bī hī dā kū na dā n bac n 'ī na dā kū dī
deer to him he gave deer. Then corn he gave him. Then these
- 8 bī yī nīL t'a na 'ai 'āl tsō gai 'ī 'ī na
deer he raised these all he gave him.
- xas kī yī hī dī nī de yī nīL t'ān ne bī jī na n(da) kō gān gō-
The old man game animals raised his name That one to
was.
- 10 tc'ī yīL ka na dai hī 'ān 'āt dīL de yes eL dī bī jī na
him went back and that one he floated down his name was.
forth
- dā kū ga bī hī k'e das kai na dā kō tc'e kī ī bīL n ke cn da na
Then deer went out. Then woman with moved the camp.
him
- 12 dā kō gōs bī 'au dīn la na dā kō bī hī 'āl tsō da yīnL tcōc na
Then brush fence she made. Then deer all they ate
ī t'ā ī Le' gōs bī 'a nau dī dīa na ga na da yaL tcōc na dā kō
the leaves. Another fence she made. They ate it off for her Then
again.
- 14 tc'e kī ī gōs tse na ī tsī ī ye da yōnL Līj na bī a ge īL tc'ī yīL nī na
woman fire poker with she struck them. "Deer ought to she said.
smell,"
- dā kō da 'an da gō bī ts'ā kai na na yis kā gō da yō gō gō bī ts'ā
Then quite far from her they went. When it was further from
day again her
- 16 kai na ī gō 'ai hī bī tc'ī ye bī ts'ā das kai na
they went. Canyon toward from her they went away.

- dā kū ca bī ka dje hī dzil da n'a ye din de n de da xin da
Then he turkey "Moun- you go. People will live on you."
tains
- 2 yil nī na dā kū te'e ki hī tci' be yil xī na dā kū kwe ca xa 'ai ye
she said. Then the woman was hungry. Then here east
n ya na ci ja je xa ye i da sa' kai i leL de 'e yil nī na kwe
she went. "My chil- where have you gone having horns she said. There
dren alike?"
- 4 ca di 'ai ye na nat dza na i ka gō n den na i leL ts'is sī xa ye
south she went again. For she shouted. "Having bodies where
them alike
i da sa' kai yil nī na gōc te'ic di cai 'i 'ai ye na na dza ci ja je
have you she said. "This way." West she went. "My
gone?" children,
- 6 xa ye i da sa' kai i leL tse' e yil nī na gōs te'ic di yil nī na kwe
where have you having tails she said, "This way," she said. Here
gone, alike?"
na na dza na na xa kō se ye ci ja je xa ye i da sa' kai i leL dja e
she went again north. "My chil- where have you having ears
dren gone, alike?"
- 8 yil nī na gōc te'ic di yil nī na
she said. "This way," she said.
dā kū oa n'a ci k'e da n des n de na ca xa 'ai ci 'a ci gō
Then from there they ran out, east too from
- 10 k'et da n nes n de na bī k'e i la das li na ca 'i 'ai ci gō k'e da n-
they ran out. Around they were From the west too they ran
her gathered.
nes n de na bī k'e i la das li na na xa kō se ci gō k'e da n den n de-
out. Around they were From the north too they ran out.
her gathered.
- 12 na bī k'e i la das li na dā kō na yil tse na lā gō na yis tse na
Around they were Then she began to kill. Many she killed.
her gathered.
k'a dā dzil da n'a ye dā kwe ke ga t'i de yil nī na din de
"Now moun- you go, there you shall live," she said. "People
tains
- 14 na xe xin da de yil nī na 'aL tci de gō din de na xe xin da de
will live on you," she said. "You will smell too. People will live on you,"
yil nī na dā kū 'a gai gō na dā da 'ai bī dā sī li na
she said. Then that too corn just that their corn became.

23. THE ORIGIN OF CORN AND DEER. (Second Version.¹)

- na tc'in bi ka dje ja yīl na 'ac na tc'in 'a ci di kō i kōt tsō i
It is told. His small turkey with they two it is Then this stream Rio Grande
went around said.
- 2 xai ya n 'ac na tc'in dinc di bī ō gō ye' da gōs 'an na tc'in
down they two it is said. Four before bad were situated it is
went times him things said.
- xai ya ye gō ts'ac 'ac na ā a sī ke na
Down stream they two went out. There they sat.
- 4 dā kō bī ka e hī 'a bīl nī na cī ja je di na nī da gō ye n t'ac
Then his father he spoke. "My child, this land nice we have
come,"
- gōL nī na i ya da i k'ec dō la' nī na ka e dā kō na dā' n da'
he said. "Some- I plant," he said. "Father, soon corn for you
thing
- 6 'au dic LīL yīs kā gō dā kō gō dnL kō gōL nī na dā kō gōc nL kō na
I will make. Tomorrow then you level he said. Then he leveled
a place," a place.
- dā kō gō dīL kō 'e n ya na dā kō ca xa 'ai ce n denL dis na
Then to the level place he came. Then from east he ran.
- 8 da cīn n 'a na 'ai jin la na ca dī 'ai cī na denL dis na da L'ī dje
Black in a row he made. From the south he ran. Blue
- na n 'au 'ai jin la na ca ī 'ai cī na na dza na na dī des dis na
again in a row he made. From the west, he went again. He ran back.
- 10 dāL tsō ye na n 'a na 'ai yin la na na kō ze ya cī na na dza na
Yellow corn again in a row he made. From north, he went again.
- na dnL dīz na na dā dāL ka gō n 'au 'ai yin la na k'a dī cī ka e
He ran again. Corn various colored in a he made. "Now, my
row father,
- 12 k'a dā i k'e dn le gōL nī na dā kū ī k'e dn la na dā kō 'a ya na-
now plant it," he said. Then he planted it. Then he
- gō tc'i na dā kō na dā yī nes t'an na na t'ū dī gō
made many holes. Then corn he raised, tobacco too.
- 14 dā kō na'ndē ye kō' da Lī tcī gō yinL tsan na xa cī na' din de
Then across fire blazing he saw. "Where people
- gōs lī' gōL nī na dā kū 'a' yīs kāñ' ā kō' da Lī tcī e 'an ya na
exist," he said. Then next day there fire was blazing he came
there.

¹ Told by Juan Posita.

- din de da 'et di na tca na gōL xēL gō dā 'ā e kō da na Li tci na
People were not. When it was dark right there fire blazed again.
again
- 2 yis kā 'ā na na dza na din de da 'et di na dā kō bī gā ye nat-
Next there he went. People were none. Then his home he went.
day
- dza na dā kō tca na gōL xēL na 'i t'a da 'a kō na yis kā da 'a
Then it was dark again. Still there was fire. Next day there
- 4 na na dza na n dā kwe tc'ē kī ka na i gis na bī ts'ā n ke na dza na
he went. Now there woman was rubbing From she started.
(hides) in water. him
- dā kō da i ke' ye n ke n ya na dā kō ye na dza na da i ke' yī 'i ya na
Then right after he started. Then she went in. Right he went in.
her after her
- 6 dā kō bī ka e bī tc'i' xa dzi na dā kō na t'ū di ba yī 'i 'i na bī ca
Then her father to him spoke. Then tobacco he gave him. Fawn
bī na t'ōs ziz dā kō dō gōL n jō dō na dji nL t'ō na da Le dn
his tobacco bag. Then not liking it he did n't smoke. Once
- 8 na dji nL t'ō na
he drew smoke.
- bī ts'ā k'e na dzint dza na gō gā ja na dzint dza na gō ka dje n
From him he went out. His little he went back. His turkey
home
- 10 ge nīL dzi na dō gō t'a nat dai yī ka t'i na nL tō (t)ci ka e gōL nī-
was afraid of He not come close he wanted. "You my father," he said.
him. smell,
- na dō da 'au nL tci ya 'au ninL tcin gōL nī na dā kō na dā i di i
"Not, you smell as you used to he said. Then corn four
smell,"
- 12 k'e cin kī na ba cnt djē na dai ya bīL gō jō hen na dā kō na t'ō ziz
he broke off. To he gave. He liked them. Then tobacco
him bag
- gō tc'i' nai nL tsōz na da Le di na dji nL t'ō na bī ts'ā k'e na dzint-
to him he passed. Once he smoked. From him he went out.
- 14 dza na gō gā na dzint dza na dā kō gō ka dje n dō gō t'a nat dai
His home he went back. Then his turkey not come near
yī ka t'i na danL tū e gōL nī na dā kō yis kā ba na dzint dza na
he wanted. "You smell," he said. Then next day to he went again.
him
- 16 na dā i lā gō tc'a yeL na ba na dzint dza na dā kō dīn de
Corn much he carried. To him he went again. Then people
da bīL gō jō hen na na dā i lā ba cn yī na dā kō 'in de da
were glad. Corn much to him he carried. Then now

- ga dn 'i na i l'ac gi de yil ga dn 'i na bi tsō bi tsī i dā kō
he gave him. Loin meat with he placed buck its meat. Then
beside, deer
- 2 i tc'i ya na dā kō di na t'ō di ts'in nes t'a i ba cn 'i na dā kō
he ate it. Then this tobacco he raised to him he gave. Then
dā t'ā yil yis dis na di na hwo t'i nī na nai il t'ō na bi ka e hī
corn with he rolled it. "This is good," he said. He smoked her father.
leaves it it,
- 4 dō ic hī La gō tc'a' 'iL¹ nī na di da n jō 'i gā ci nas des dzau Lā gō
"Why much he he "This is From when he comes much
not bring?" said. good. home back
tc'a 'inL de' na t'ō di
he will carry tobacco."
- 6 gō gā ye na dzint dza na dā kō 'a gōL nī na tc'i kī bi ka e
To his home he came back. Then he said it, woman her father
'a gōL nī na yis kaū bi tc'i nas des dza na bi ca na t'ōs ziz
he said it. Next day to him he came. Fawn tobacco bag
- 8 bi k'e gō na t'ō di bi tc'is des 'i na ba cn 'i na dan jō ye
full tobacco he carried to him. To him he gave it. "Very well
'a tc'it t'i nī na dā kō tc'ē kī biL nas des t'ac na dā kō 'in de da
he did," he said. Then woman with they two went And then
back.
- 10 dā kō na dā i Lā gō ba cin yī na dā kō gō 'a gōs li na
then corn much to him she carried. Then her hus- he be-
band came.
- dā kō da xe hn zī na
Then he was gratified.
- 12 na' xī gō da ya da hī t'i gōL nī na k'a di gōL nje ō dīL xīL i
"We too something we he said. "Now, hunt Blind black
have," with him."
- cī dje cī n gō nL kī na dā kō n 'a cī gō tc'i i ye sa na n dā
where it lay he placed him. Then from there to him it came. Then
- 14 bais k'i di dā gōL ha ya na ō da L'i djī da cīL dje e na gō nL kī na
fox in- it came out. Blind blue where it lay he placed him
stead again.
- n dā bai tsō dā gōL ha ya na dō hī dōnL t'ō gōL nī na ō Lī tsō i
Then wolf in- came out. "Do not shoot," he told him. Blind yellow
stead
- 16 da cīL dje jī na nes da na n dō i tsō da gōL ha ya na k'a di 'in de da
where it lay he sat again. Large instead went by him. Now then
panther

¹ The oblique discourse again between relations-in-law.

- | | | | | | | | |
|----|--|--------------------------------------|--|--------------------------------------|------------------------------------|---------------------------------------|---|
| | ō
blind | dī sō zī
variegated | da cīL dje jī
where it lay | na gō nīL kī na
he placed him. | dā kō
Then | īn de da
“Now | dic dī
four
times |
| 2 | bī nL djac
make
motions. | n ‘a cī
From
there | na tc’i
toward
you.” | dā kō
Then | dic dī
four
times | bīs nes djac na
he made motions. | dā kō
Then |
| | cnL t’ō na
he shot. | dō
“I wounded it, | hī nac ‘ī gō na
that way | ‘ai k’e gō
it ran,” | da dīL wō
he said. | nī na
Then | n dā
there |
| 4 | t’a dji
back-
ward | bī tsī gō
it head | sīL kī na
it was lying. | sīL kī e
Where
it lay | ya n ya na
he came. | dā kō
Then | djū na ‘ai
sun |
| | yī tc’i ye
toward | n dai ye cō na
he turned it. | dā kō
And | īn de da
then | yīs t’as na
he cut it
open. | dā kō
Then | bī ye hn
his brother-
in-law |
| 6 | ya
for
him | ye sī na
he killed it. | n ‘is dle de
“Your hide
will be.” | ya n nīL na
To he gave it.
him | n ke n yī na
She carried it. | bī ye
His brother-
in-law | |
| | bī ‘a’
his wife | ya n yī na
she carried it. | | | | | |
| 8 | dā kō
Then | ba da nī
his father-
in-law | xas kī yī
old man | īc xe
glad | n zī na
he felt. | k’a dī
“Now | cī da
I too |
| | ca nīnL ‘ī
for
me | gōL nī na
he said. | dī nī dī
Game
animals | yīnL t’a ye
where he
raised | bīL
with
him | ye jīn ‘ac na
they two
went in. | dā kō
Then |
| 10 | bīs ya
fawns | da lā de na
were very
many. | dal lā de
Very many | di t’ā e
where
raised | ba
to
them | cn ya na
he came. | dā kō
Then |
| | gō na ye’
his property | ga yīn dīa na
he made for
him. | gai n ‘ī na
To he
gave it. | k’a dī
“Now | dī
this | dāl tsō
all | beñ k’e gō nī
take charge
of,” |
| 12 | gōL nī na
he said. | bī hī
“The
deer | āl tsō
all | dīn da ye’
is your
property,” | bī djīL nī na
he said. | nī da da gōs ‘au
“Earth | |
| | bī hī
deer | be dac ‘ī da de
will live on,” | gōL nī na
he said. | gai
To
him | n ‘ī ‘ī na
he gave
them. | dā kō
Then | bañ ke cn ‘ac na
the two went
ahead for them. |
| 14 | dā kō
Then | dai ī k’a e
on the hill | bas n des ke na
they lived
for them. | ‘ā e
There | des nL dje na
she built a fire. | dā kō
Then | gū k’e
by her |
| | ī la das li na
they all were
gathered. | yīs kā ye
Next day | bī t’ā ī
the leaves | ‘āl tsō
all | da yīnL tcōc na
they had eaten. | tc’ī kī
Woman | |

- dō bīL n jō na 'an dai ye na nai dit t'i na da ha t'en da da bī tc'i'
 did n't like it. Far away she drove them. Nevertheless to her
- 2 n da dī kai na dā kō 'a' dī be yez ka na dō bīL n jō na dā kō 'a'
 they came. Then four days passed. She did n't like it. Then
 tcī ce ye yōl. Lij na gōc tc'ic ba dai gas si li gō tc'e 'an dai ye
 stick with she struck Ashes they scraped when in vain far away
 them. away it was
- 4 na nai nt t'i na cīl hī ye' nī na da ha t'en da da bī tc'i' na dī kai na
 she drove them. "I am she said. Nevertheless to her they came
 tired," back.
 dā kō 'a' bīL gō den nī na dā kō 'a' gōs dze' nai tsī' ye bī tcīc nān-
 Then she was angry. Then fire poker with their noses
 above
- 6 cī' yī nL xāL na bī'a ge 'īL tc'i' yīL nī na dā kō 'a' 'an dau
 she hit them. "Deer always smell," she said. Then far
 bī ts'ā dai hīs dō na da ha t'en da da ba na na kai na cī nī
 from her they stopped. Nevertheless to her they came. "My mother,
- 8 dō na xōnL īc ne da n dī e xa na ts'ī nēL t'e k'a dn kai bīL nī na
 do not hit us. We like you. No one like you we can find," he said.
 cī tcec ke' cīL na cō de dā kō 'a' bīn ca na kī ba nānL 'ac na
 "My I like you." Then fawns two to her came back.
 children,
- 10 k'a dī a na dīc tc'i' 'a xa gōn t'e bīL nī na bī nī' 'a bīL nī na
 "Now I let you loose this way," she said. Their said it.
 mother
- lā gō cī da nai ī nī bīL nī na da ha t'en da dī ī ba na na kai na
 "Many (?) she said. Nevertheless four to her they came.
- 12 dīc dī naL n dīc bīn sī hī gōs bī 'āL tsō ca 'aL dī gōL nī na 'ai yā
 "Four staying with us fence all for you she "That
 times me destroyed," said. is why
 dā kō da xac t'i yē na dīc tcī' gōL nī na k'a dī cī tcec ke na dīc-
 now way I want it I let you go," she said. "Now my children I let
- 14 tcī' yīs kā dī ba na kai na na dīc tcī' da dī dī k'a dī dā kō
 you Next four to came again. "I let you just to-day. Now then
 go." day her loose
 ca dī 'ai hī bī tc'i' ye da xa tc'i' n da kai de bīL n nī na 'ai yā
 south toward as far as go," she said. "That
 you wish is why
- 16 da 'ā nde na na dī kai na et dī cī gō Lī tcī gō na xa 'ac La'
 just that way you go. Your dress summer-time red I made you.
 dañ k'e gō da L'ī jī gō xai īL ts'a ye gō dīL xīL gō dā gō Lī ba gō
 Fall-time, blue, middle of winter dark, spring time brown.

- n kec gan gō lī jō' n tcic la' lī jī gō n de' i gō n dja' gō n nī gō
Your hoofs black, your nose black, your horns, your ears, your
ends face,
- 2 n gō ī n ga lī gō n tse ī n l'a gai i gō dāl tsō da nēl. t'ē na na
your your gait, your tails, your white all pretty for
teeth, hips, you
- 'ac La n dai i gō ba cīn da 'ac La be ī ī xa k'a dī dāl tsō
I made. Your eyes coals for I made. With you may Now all
too you them see.
- 4 be xan dīc La da nēl t'ē
I put on you looks well."

24. THE SUPERNATURAL PERSON IN THE LAKE.

- ī la dā is dza ne dja bī ja jī yeL ya nī na dā kū ye dn yī na.
Long old woman her son present to she Then he became
ago him gave. supernatural.
- 6 dā kū gōL gai ye n ke na da za na n da he za na na de za na
Then plain they moved camp. They stopped. They moved along.
n da he za na tcī' gō ye gō ī le dze e da 'ai na da tc'ī yā gō kaL dai-
They arrived. When they (a plant) that only they were (a plant)
were starving eating.
- 8 gō 'ai gō da tc'ī yā gō na hī ze na tcī gō ye gō dā kū ga
that too they were eating they camped when they Then
about were starving.
- is dza ne dja hī bī ja jī ya n ya na cī ja jī yīL nī na tcīn ye-
old woman her son to him she gave. "My she said. "I am
son," starving.
- 10 yes sī' ī ya' da naL nī' yīL nī na dā kū bī ja jī hī 'a bīL nī na
something they wish," she said. Then her son said to her.
yīs kā gō īc xe dn zīnL bīL nī na na dn dai bīL nī na
"To-morrow you will feel glad," he said. "Go home," he said.
- 12 dā kū ga yīs ka na dā kū 'an bī yī' ī hī n dji ne ya na dī dza na
Then it was day. Then that one her son corral he began to make.
ka L'a ye L'ō īL ke' n la gō 'a yīn la na dā kū ga dīn de ī la yīs-
By the leaves behind lying he made it. Then people he brought
water each other together.
- 14 tcī na dā kū da gā dī yī 'ō gō ī nL de na kwe ye dai ne yō na
Then antelope behind they ran. There they drove
them them in.
- na da yīL tse na n ye da hes deL na na yīs kā gō dīn de ī la na yīs-
They began to They brought the Next day people he brought
kill them. meat. together.

- tcī na ye tcī na dai n de yō na na na da yīL tse na Lā gō na na da-
They drove them in again. They began to kill Many they killed.
them again.
- 2 yīs tse na n ye na hes deL na na yīs kā gō din de ī la na yīs tcī na
They brought in the The next day people he brought
meat. together.
- ye na dai n de yō na na na da yīL tse na Lā gō na na da yīs tse na
They drove them in They began to kill Many they killed.
again. them.
- 4 n ye na hes deL na dā kū da bī nī ye da des n de na da dō-
They brought in the meat. Then they themselves ran in.
- ya hī t'ī ye be da dīs sōL gō ye da des n de na na na da ts'is tse na
As far as one when he whistled they ran in. They killed them.
could see
- 6 m be na hes deL na ī tsī' da la ne da n 'a na dā kū ga ca 'ī 'a gō
They brought the meat. Meat much lay there. Then at evening
- is dza ne ja n bī yī'ī ya n ya na cī ja je da da kū ye cī la tsin cī
old woman her son to him she came. "My son, just so much. My wrists
- 8 da gō dn nī gōL nī na 'at dzis sī na dā kū 'īL gō das nēL t'az na
are aching," she said. He stopped. Then they cut the meat.
- da ts'īL dze na
They dressed the hides.
- 10 dā kū ga bī yī'ī ya na na dza na 'an is dzan nī ja n yeL n n
Then her son to him she came that old woman. Present
- be na yō ke na da xa da dī yī ba ne 'ī yīL nī na dā kū ga
she asked for. "Already super- to him I gave," he said. Then
natural one
- 12 yī ka bō dzī na dā kū ga yī ts'ā n ke na da na kwe bī ke ya ye
she cursed him. Then from her he started. There his country
- na n da na tcīc naL e le gō ye ye na n da na da kwe saL dī hī
he came Wood floating its name he came to. There tipi poles
again.
- 14 da kū dji ī na ts'e na kū hī yī L'a ye da dā kwe da in n da na
right in stick up. Water its bottom there he stopped.
water
- dā kū ga bī ke' na da de za na kwe n das yes n da na gō ke ya ye
Then after him they moved. There they came back their country.
- 16 dā kū tc'e xa na dac n ka na dā kū da 'a gac dī n ke dac nL ka na
Then in they looked for him. Then from there they began to track
vain him.
- n 'a be dac nL ka na dā kū ga saL dī hī na kū hī bī ye dji ī na ts'e-
There they followed Then tipi poles were water in sticking
the tracks. up.

- na dā kū bī n da dī ye tc'e na das nes ka na da dō na ts'IL tsa na
Then around it in vain they looked. Not they found him.
- 2 dā kū na ki ci gōs li gō das des ba na gōL gai ye 'in da'
Then two summers when had they went to Plain enemy
passed war.
- bī tc'i' das des ba na ge yīs ka na da tc'a kai gō ge yīs ka na
toward they went to war. It was morning. While they it was morning.
traveled
- 4 yīs kā gō ca 'i 'a gō dec nL djē na na da tc'IL t'ō na na t'ōs tse hi
Next day at evening they built a fire. They smoked the pipe
be dā kū kōc dō gō tc'i' xa dzi na ci k'e dan na xī naL nī 'a t'i
with. Then there to them he spoke. "My folks just you only it is,"
- 6 gōL nī na da na xī ga 'a t'i bī djīL nī na dā kū ga i ya ne ts'i kū hi
he said. "Just us it is," they replied. Then buffalo biggest
ya yeL na dā kū ga n ya na da kwe na yīnL t'e na ge bī tsi
he was Then to them he came. There he put it down. Just its
carrying. head
- 8 da gī be na hes L'ō gō ya yeL na kwe na yīnL t'e na da dō
up being tied he carried it. There he put it down. "Not
an da he ci i de yi hī ci dje' n gō de nL n de 'ai yā ci k'e ca
from far I carried it my chest gave out. That is my for
why folks me
- 10 dī ye' 'aL le naL na da is t'ō gōL nī na dā kū ba dī ye' tc'ila na
a smoke you With I will he said. Then for smoke they
made. you smoke," him made
na t'ōs tse hi be Le gō ba dī ye' na dīat dīa na bīL na da-
pipe with. Another for smoke they made again. With they
him him
tc'inL t'ō na
smoked again.
- 12 dā kū 'a gōL nī na xa ye na da' kai gōL nī na kwe 'in da'
Then he spoke to "Where are you he said. There enemy
them. going?"
- bī tc'i' ye Li bī tc'i' xa hī dīn kai bī djīL nī na da kōc dī 'a xa ne ci
toward horses toward we go for," they replied. "Right near
here
- 14 dō 'a gō ya gō bī kōn ka gōL nī na yīs kā gō da dī gō bī tc'i'
they not know- their camp he said. "To-morrow just daytime to
ing it is," them
da' kai gōL nī na iL nī dī n 'a gō Li i bī 'a hī da kai gōL nī na
you come," he said. "The when horses around you will he said.
middle it is them come,"

- dā kū ga nanc des n de na 'an dac di ba ge nL tse na ts'i dīt tse na
Then they started back. Far away thirst killed them. They were
dying.
- 2 da tc'in la e i ga tc'i ya na dā kū ba ge yinL xī gō dā kū tc'a-
Just one was going. Then thirst when was killing then it was
him
- gōL xēL na kwe tēi tēi 'a hī bī ya ye ts'i nes kī na
dark. There tree that stood under it he lay down.
- 4 dā kū 'ai tēi tēi gage ya da nī dje na bī L'a ye ts'i nes kī na
Then that tree ravens were living on. At its base he lay.
- dā kū ga ya daL kī na xa yinL ka gō k'e na dzint dī gō ts'i yes tsa na
Then they began to When day was when he woke up he listened.
talk. breaking
- 6 dī ne na da ts'i tse i i ya ne na da ts'is tse na 'a dji ya daL kī na
"These men they were buffalo they killed them." There they were
killing talking
- gō ka' dji 'an dīn de hī da yō jī na 'an 'ā ē i yes xī da nī na
above him. Those men they were "That there he killed they were
naming. one one," saying.
- 8 dīn de yī ka a jīL na 'aṅ gō 'ā ē i yes xī nī na dā kū ga Le gō
People they were naming. "That there he killed he Then another
one too one," said.
- na ya dji na 'an i ya ne da Li k'a e yī yes xī nī na Le gō na-
he named. "That buffalo very fat he killed," he said. Another he
one
- 10 ya dji na 'aṅ gō i ya ne da Li k'a e yī yes xī nī na dā kū yīs ka na
named. "That buffalo very fat he killed," he said. Then it was day.
one too
- da kwe na da yīs tse na ba' xa tc'a gaL na
Where they killed them, thirsty he was going about.
- 12 dā kū iL nī dji 'i 'a gō dlō' bī gā hī bī n da dji ts'i nes kī na
Then middle when it was prairie their around him he lay down.
dogs home
- gō tc'i' xa ts'is t'i na dā kū keL ts'ai kō de 'anL ts'is de ye kū
To him he came out. Then dish so small with water
- 14 ga n zī na tc'a dīa na n ke na dzint dza na
to him he brought. He drank it. He started on.
- dā kū ga kwe i ya ne bī ja ja kwe sī zī na bīL n ke cn 'ac na
Then there buffalo its child there was With they two
standing. him went on.
- 16 kwe Li tēi gō da hī k'a na da kwe bīL xa dji c 'ac na da kō n tsa na
There red ridge runs there with they two went So large it
him up. was.

TALES.

26. COYOTE STEALS A MAN'S WIFE.

- sī l'i den tse gōL yīn n sa na na da hī ze gō tse gōL yīn n sa na
Coyote rock with raised up. When they were rock with raised up.
him him camping him
- 2 gō 'a i nai dnL kī na yīL n ke n da na dā kū da 'a tse hī bī gā ye
His wife he married. With he moved Then right the rock his
her camp. there home
da ts'is da na dā kū gō ts'ā i na da za na 'is 'a na dā kū gōs da
he stayed. Then from him they camped. It was a Then down
long time.
- 4 na dza na da i ke' ye n kec n ya na dā kū kwe kūc k'e na dā kū
he came. Right after he went. Then there camp site Then
them was.
gōs dze na ts'i' tc'i dnL kī na xa da na i na da za bī tc'īL nī na
fire stick he asked. "When did they move?" he asked.
- 6 'is 'a i na da za cī 'is 'a nī na da kwe n ke na dzint dza na da kwe
"Long they long it said. There he started again. There
ago moved, ago,"
i na da za na tse na t'ai tc'i dnL kī na xa dan na i na da za
they had camped. Pestle he asked. "When did they move?"
- 8 bī tc'īL nī na 'is 'a i na da za cī 'is 'a gōL nī na dā kū da kwe
he said. "Long ago they moved, long it said. Then there
ago,"
n ke na dzint dza na da da kwe kōnc k'e ye na dzint dza na dā kū
he started again. There camp site he came. Then
- 10 tse das tc'in de 'ai na na tc'i daL kī na xa dan na i na da za
muller that only he asked again. "When did they move?"
bī tc'īL nī na da 'an de gō i na da za gōL nī na da kwe n ke na-
he said. "Quite a while they it said. There he started
ago moved,"
- 12 dzint dza na 'a na dzint dza na kōnc k'e e dā kū ga kel 'a ne
again. There he came, camp site. Then tanning-pole
na na tc'i daL kī na dā kū ga i na da za gōL nī na dā kū da kwe
he asked again. "Just now they moved," he said. Then there

- n ke na dzint dza na dā kū kwe kū ka na in de da 'ā ē
he started again. Then there camp was. Then there
- 2 tc' in yana
he came.
dā kū kwe gū 'a ba tc'in n ya na dā kū sī L'i den hī na je' na
Then there his wife to he came. Then Coyote was
her hunting.
- 4 dā kū in yī na dā kū 'a tc'īL nī na tse da kū 'anL ts'is de hī
Then he brought it. Then he spoke. "Stones so small
na dn djai bī tc'īL nī na dā kū nai nt djai na dā kū dec nt djai na
you bring," he told him. Then he brought them. Then he put them
in the fire.
- 6 tse hī n dō na dā kū ī k'a La ne de dnL ts'ōs bī djīL nī na gai
The were hot. Then "Suet put in the fire," he said. To him
stones
nL ts'ōs tse hī da Le e gōs ts'ā be dji jīj na 'ai ī k'a La ne bī ye
he gave. Stone one out he took. That suet in
- 8 bañc n 'a na nL n de bī djīL nī na ī yīnL n de na Le' gō ts'ā
he put it. "Swallow it," he said. He swallowed it. Another out
na be dji jīj na ī k'a La ne hī bai ye nac n 'a na dī gō ī na nL n de
he took. Suet for him he put in. "This too swallow."
- 10 ī yīnL n de na Le go gōs ts'an na be dji jīj na ī k'a La ne bai ye
He swallowed it. Another out he took. Suet for him
na cn 'a na ī na yīnL n de na Le' gō ts'an na be dji jīj na 'ai
he put in. He swallowed it. Another out he took. That
- 12 ī k'a La ne hī bai ye na cn 'a na ī na yīnL n de na xa da gō-
suet for him he put in. He swallowed it. "That is
nothing,"
ya na nī na sī da na dā kū ga 'is 'a gō hwaw nī gō da dīL gō nāi
he said. He sat. Then after a "whaw" he he jumped up.
while saying,
- 14 na dī kas na da hī kas gō ī na dzīnL līj na das tsa na dā kū
He ran. As he was running he fell. He died. Then
nam be xe bī djīL nī na dā kū nas be e na dā kū 'in de da ba
"Bathe," he said. Then she took a And then to him
bath.
- 16 na dzint dza na
she came back.

27. COYOTE TAKES ARROWS FROM OWL.

- dā kū n ke na da za na na nī gō na da he za dā kū yī ye
Then they moved camp. Across they moved. Then owl
- 2 bī k'a gō nī na bī gaL dī gō gō nī na dā kū din de yī dīL tse da
his he had. His club too he had. Then people when he killed
arrow
yīL gaL na dā kū nau dec gīc ī yī tē'ī ye nau dec gīc ī ye din de
he ate. Then "Low gap toward, low gap people
- 4 xa hec daL wū hwū wū 'ī cī gō sī L'ī den bī da cī hī gaL na wū-
I walk for wū hwū wū." There Coyote in front was walking. "Wū-
hwū wū nī na nau dec gīc ī din de xa hec daL nī na 'ā 'e ī La hī-
hwū wū," he sang. "Low gap people I walk for," he There they
sang. two
- 6 t'ac na k'a dī gōL nī na yī hī 'ā a gōL nī na k'a dī n kō ī xa dn
met. "Now," he said. Owl it was spoke. "Now, vomit who
din de ye des kō ī 'ān din de yī ga de 'an din de ye daL kū ī
people vomits that one people will kill, that one people vomit,"
- 8 gōL nī na dā kū sī L'ī dī nī k'a dī nīnL tē'īL gō gōL nī na dā kū
he said. Then Coyote "Now shut your eyes," he said. Then
tē'ī nec tē'īL gō na dā kū sīt L'ī den hī bī hī da la gō xa t'au
he shut his eyes. Then Coyote he first this way
- 10 gō ze da dī dīL nī na bī la k'e dī sīt des kū ī na dā kū ga
his he held his hand His hand in he vomited. Then
mouth under.
bī es des kū ī ī mac tca ge ye des kū ī na 'ai gō la k'e nait ī na
what he vomited grasshoppers he vomited. That his hand he put it.
- 12 dā kū ī tsi' bes des kū ī ī bī la k'e nait ī na
Then meat he vomited his hand he put it.
k'a dā k'e n gaL gōL nī na dā kū yī nēL ī na 'a gai yī ye hī
"Now, look," he said. Then he looked. There Owl
- 14 mac tca ge ī kwe da cī djai na bī la k'e ye dā kū bī ī tsi' hī gō tē'ī
grasshoppers there lay in his hand. Then his meat to him
da ya īnL na xa t'e gō nL dīc nī kwe ī tsi' be deL kō ī gōL nī na
he showed. "That I told you. There meat I threw up," he said,
way
- 16 sī L'ī den hī dā kū yī ye hī k'a xa na bīL kū īc dīa na nī na
Coyote. Then Owl it was "Where with it water I drank," he
said.
dā kū dī gōn da dī n ke na dī kas na dī k'e gō dī nīc djai ya 'ai yā
Then around he started to run. "This way I run fast. That
is why

- di din de hi cā' yīl nī na di k'a nt dja di dan tsa ze dja be
these people I eat," he said. "But you your legs pretty large. Fast
- 2 di sī gōl nī na sī l'i den hī nenl tc'il gō gōl nī na dā kū gō dja-
I will he said, Coyote. "Shut your eyes," he said. Then his legs
make you,"
- di hī gai ye dnL t'az na 'āl tsō i tsi' hī gai ye yinL t'az na
for him he cut. All the meat for him he cut away.
- 4 dō ca xa 'a 'a 'a dn nī gō gōl nī na dā kū ga gō dja di hī tse hī
"Dōcaxa 'a 'a 'a you say," he said. Then his leg stone
ye i la yīnL nī na k'a hī gō ts'ā yīl xa kaz na da xa lī na
with he struck. Arrow from him with it he ran. Just club was.
- 6 gō na kas na xālī ye na yōl Lij na cī gal dī gōc tc'icī bi tc'i'
He ran around Club with he threw. "My club this way." To him
him.
- i na hī ka na ye na yōl Lij na cī gal dī gōc tc'icī i na hī ka ye
it came back. With he threw again. "My club this way." It came. With
it it
- 8 na yōl Lij na dā kū sī l'i den hī 'a gōl nī na tcic ga da tc'il t'e ye
he threw again. Then Coyote spoke. "Wood just as it is
sī ka le gōl nī na dā kū da dō bi tc'i' i na xa ka na
it shall lie," he said. Then not to him it came back.
- 10 k'a di kwe gō n 'a ye da kwe n dal na gac t'e djin gō la
"Now there canyon there you go. Black arrows many
n di yaL xel gōl nī na da kwe gō n 'a ye n ke ts'inL za na dā kū
may kill you," he said. There canyon he dragged himself. "Then
- 12 na gac t'e djin gō la n di yaL xel dā kū gō n 'a ye ts'i yaL-
black arrows many kill you." Then canyon he went.
ts'il na gō da n xe dza na gō gāt da ts'is dli na da gū k'a n ye
In front he went. Through he shot him. His own with
of him him arrow
- 14 gō yec xī na
he killed him.
- dā kū be n de gō dži sī lī na sī l'i den hī dā kū dī din de
Then they afraid of him became, Coyote. Then people
- 16 na yīl tse na 'a na kas gō be ne gō dži na
he killed. There going around they were afraid of him.

28. ANTELOPES TAKE ARROWS FROM COYOTE.

dā kū da gā di ja banc n la na il na na ts'i t'i ye dā kū 'a
Then antelopes small they placed where he went Then there
for him back and forth.

- yī k'a ts'i t'i na kwe sī la na k'a dī cī da ja n n kai yīL nī na
he found them. There they lay. "Now, my we will he said.
nephews, run race,"
- 2 dā kū n dū i k'a yeLī Le' yī nai dnL ka na dā kū Le' ga īL kī dīL xīL i
Then panther quiver one he placed on. Then the bow black.
other
- dā kū yīL n kai na i na deL na i xa t'au cīt dja ja dō dī na-
Then they ran. They fell. "Thus my nephews not you run fast.
- 4 dja de na cī dan he na t'ac yīL nī na dā kū ga 'an da ye
Ahead you two go," he said. Then far
of me
- yī ts'ā ye gō dā kū da gā dī hī i la na hī dec t'ac na dā kū 'a cī
from him then antelopes side by side ran. Then there
- 6 na he ya gō i la xa t'ac na da kwe yī tc'i' na dī kas na 'a xa ne gō
when he turned they were running. There to him he started Near
back to run.
- yīL kas na ba īL ts'al gō na kwe da la ne yīL na dī de na da kwe
he ran. For they ran There one with he ran. There
him different ways.
- 8 tc'a t'i hī i na Līj na dā kū 'a cī yī k'en gaL na xa t'e gō dza t'i na
he went he fell. Then there he looked. That way he ran,
i na Līj gō 'ā dji yī tc'i' na dī kas na dā kū yī ts'ā na dī kas na
he fell. There to him he started to Then from he ran.
run. him
- 10 'a xa ne gō ye na na kas na dā kū 'a ga bī ts'ā cī yī k'e nan-
Close he ran. Then that from him he looked at.
one
- gaL na xa t'e gō i na Līj na na na a dji t'a kwe i na Līj i
This way he fell. In turn there he fell,
- 12 na na a tc'i' dau dīL ts'ā 'a na da sī lī na yaL ka na kas na
in turn. This from each far it was. Each way he ran.
way other
- da de nL n de en na 'ai da gā dī hī k'a ba gayint t'i na 'a t'e gō
He was tired. These antelope arrows from they took That way
him away.
- 14 da gā dī hī bī k'is e yī ka na LīnL denL na
antelope their friends among they ran.
dā kū ga na nī t'a na da gā dī be den kai nī na i la gōs tcī na
Then he announced, "Antelope we will go he said. He brought
to," them together.
- 16 xa t'au bī ndac n t'i na k'a yeLī ya yeLī 'ai bīLa La gō nī na
This way they stood around "The who carries that try to get," he said.
him. quiver one

- dā kū ba il ts'ā a tsī ts'ā gō da kwe k'e linL deL na il la na gōs-
Then for away from standing there they ran through. he brought
him each other them
- 2 tci na da gā di be din kai i la gōs tci na xa t'au bī nac n t'i na
together "Antelopes we go to." He brought them This around them
again. together. way they stood.
k'a yel ya yel i 'ai bīL a la gō nī na dā kū gōL nī na da gā di
"Quiver he carries that try to get," he Then he said. Antelope
one said.
- 4 bī na nas des deL na k'a yel ya gel i 'ai bīL a la gō nī na
around stood. "Quiver he carried that try to get," he said.
him one
- dā kū ba il ts'ā ka na dzit dza de na k'e na linL deL na da bī na
Then for each they stood. They ran through Just him-
him way again. self
- 6 ts'is da ye dzin na dā kū na na dzis kai na
he was out of breath. Then they came back again.
na yis kau i la na gōs tci na bī na na nes des deL na k'a yel
Next day he brought them Around they stood. "Quiver
together again. him
- 8 nai ye hī 'ai bī la la gō gōL nī na ke ba il ts'ā xa na dzit-
he carries that try to get," he said. For him each way they stood.
one
- dza dau dā kwe k'e i linL deL na nai yis ka gō i la na gōs tci na
There they went through. When it was he brought them
day again together again.
- 10 bī na nas des deL na dā kū ba il ts'ā xa na dzit dza de na dā kū
Around they stood. Then for each they stood. Then
them him way
- da kwe k'e na i linL deL na da bī na ts'is da ye dzi na
there they ran through. Just himself he was out of breath.

29. ANTELOPES TAKE ARROWS FROM COYOTE. (Second Version.¹)

- 12 sī l'it den yī k'a ya xa yī kī na yī ye sī gō dā kō sīt l'it den
Coyote Owl arrow to him he came for killing him. Then Coyote
bī k'a gōs li na da be ne gō dzi en na din de dō n jō n bī k'a
his arrow became. Everybody feared him. People no good their arrows
- 14 gōs li na da bī djiL nī na xa t'au k'a ba na dn t'i yī ba da gas sai
were. They all talked "How arrows from we take consider."
about him. him away

¹ Told by Juan Pesita.

- dā kō bī hī da la gō ya ha ha jō ke na dā kū kōc k'ī dje gō
Then deer first how he asked him. Then white tail deer
- 2 'ai din de da gōj ya xa 'ai 'āl tsō xa de k'a bī ts'ā tc'ī 'ī yī ka
that people small those all how arrow from one may For
one him take. that
- i la ha leL na bī k'a gōs li 'ai din de 'āl tsō dō bīL n jō na
they came His it was these people all did n't like it.
together. arrow
- 4 dī gis n n bī k'a gōs li bī djil nī na dā kū 'a da gā di ba
"The crazy his is," he told them. Then antelope to him
one arrow
- na gō jīj na xa na Le ba gō ya ba da ts'e dā kū 'a cī k'a na xa
the turn "Some smart you need," Then "I arrow for you
came. one
- 6 bī ts'ā na dī dic 'īL bīL nī na
from him I will take," he said.
dā kū bī ttec ke 'āl ts'iz de na kī ya n la na ac t'ō dī dja de
Then his children small two for him lay not yet they
were fast.
- 8 'ā e 'ā yī tc'ī n ke n t'ī na sit L'ī den dja de da dn ka cī dā aj da
There toward he came Coyote. "A race let us run my
them nephews,"
- bīL nī na 'ac dō dī dn dja bīL nī na dā kū 'a bīn da de n ke na-
he said. "Not yet you are he said. Then around them he began
fast," to run.
- 10 dī kas na dā kū 'a k'a yeL i bī n dai dnL ka na īL kī i gō bī kai-
Then quiver he put on him. Bow too he put on
him.
- i 'a na dā kū bī n da de n ke na dī kas na da xaiL 'ī nau bī ts'ā
Then around him he began to run. Doing that from him
- 12 sī li na da gā di ja ī dā kō n tsa sī li na k'a hī yī Lī la dī t'ac a
they antelope Then large they Arrows they two ran
became small. became. with
- da na bī ja hī dā kō bīL i la des t'ac na da xa da 'an dai ye
the little ones. Then with it they two ran together. Already far
- 14 īL la ha t'ac gō na yīL tsa na dā kū sit L'ī den hī bī tc'ī i den-
when they had run he saw them. Then Coyote toward them he ran.
nes ka na dā kō dū in da i la dec t'ac na
Then not slowly they two ran.
- 16 dā a ja 'īL tse naL k'en n dīc 'ai bīL nī na da t'en da da bī ts'a
"Nephews wait I will tell you he said. Nevertheless from him
something"

- i la ha t'ac na dā kō sit lī den ī n de nL de na 'int tse cī dā
they two ran. Then Coyote was tired. "Wait my turn,"
- 2 nī na k'a ca na na 'ī na hes nL t'īgō na na dn t'inL
he said. "Arrow to me give." "When you to you we will give it,"
overtake us
- bīL nī na
they said.
- 4 dā kō da hī' ya na sit l'ī den hī dā kō da 'ā ī k'a ba n 'ac na
Then he was Coyote. Then right they for they two
exhausted there him stopped
- da gā dī bī ja ī sit l'ī den bā hin dai hī dō yī ka t'ī na
antelope his young. Coyote to him he should come they didn't want.
- 6 k'a dī dā a ja īL kī ī n de' da leL yīL nī na k'a hī a n tse yac-
"Now nephews bow your will be," he said. "Arrow your
horn manure
- ka lī da leL bīL nī
will be," he said.
- 8 dā kū da gā dī hī 'an nī na gō ya ba ba' da tse dn kwe k'a
Then Antelope spoke. "Something you were wishing there arrow
bī la k'e na xa ha 'ī gōL nī na 'ai yā da dan jō da kō gōL nī na
in his for I took," he said. "That is it is good now," he said.
hand you why
- 10 bī k'a gō nī gō 'ai dō n jō gōL nī na ye dī nī din de yōL t'ō
"His when those not he said. "With this people he shoot
arrow he had good," it man
- hī le 'ā din de yī gā sī lō dō n jō ī xa t'au k'a ba xa djit t'ī na
it would People he would not good." That ar- from he took away.
be. kill be way rows him
- 12 din de da dit dja hī k'a bin ka na bī n'ai ī xa t'au 'at dza na din de
People running fast arrows he put on That way he did. People
their horns.
- lā hī 'āl tsō be nes dzī na n jō ye 'ā la k'a na xa ba ha n t'ī nī na
many all were afraid "Well you Arrows for us you took he
of him. did. away," said.
- 14 gō ya ba ba da ts'ed dn hī īn de da dō be naL dzī k'a dī a
"Something you needed this now you will not fear. Now
dō be ne gō dzī sī lī nī na n jō nī na ī xa t'au k'a ba
not afraid it has become. Good," he said. This way arrows from him
- 16 xa na djit t'ī na ī xa t'au ba na cn 'ī na
he took away. This way to him it was given.

30. COYOTE TRIES TO MAKE HIS CHILDREN SPOTTED.

- kwe gō n 'a na k'ai dn tc'IL gō gō n 'a na bī ga ye da dzIL tsō na
There canyon willows thick canyon its border marsh was.
- 2 gōc k'i ji bī ja ja yī Lī kai na ge da Lī k'i dji gō dā kū sī L'i den
White-tail her were going very spotted. Then Coyote
deer young about,
- ga sn t'i na xa de na n ja ja 'an la ge da Lī k'i dji gōL nī na
to her came. "How your you very spotted?" he asked.
young make
- 4 da bī'a t'e bī djiL nī na dā kū dō ō dīa na da xa de da 'an la
"Just their she replied. Then he did n't "Some way you do
nature," believe it.
- gō'a t'e gōL nī na dā kū 'a djiL nī na xa nac tc'i ye ba gō ge
they are he said. Then she spoke. "Where wind hole
that way," blows up
- 6 dā kū da kwe e la cī tc'a ac kin cī kaL de hī Lā gō de deL dje'
then there I put them. By doorway cedar much I put on fire.
bī k'e da xīL tcīL 'ai be heL k'i dje e bī djiL nī na xa t'e dn
On them it snaps that with I spot them," she said. "That way
- 8 nīL dīc nī gōL nī na
I told you," he said.
dā kū gō ts'ā n ke nas n t'i na sī L'i den hī bī gā ye 'a ya
Then from them he started, Coyote. His there to
home them
- 10 nas n t'i na bī tcec ke hī cī tcec ke ja ge da Lī na k'i djau 'a na hīc-
he came, his children. "My children real spotted I will make
Le gōL nī na xa nac tc'i ye ga gō ge na dā kū kaL de hī tc'a īc-
you," he said. Where the wind he made a Then cedar door-
blows up hole.
- 12 kīn dī dē dnL djē na dā kū da ga e tc'aL īL k'e na dji dje na
way he built a fire. Then over there they on each they climbed.
cried; other
- kū' gōs das de n 'a dā kū kū' ī nes tsis na dā kū 'a ga dji yī-
Fire shut them in. Then fire burned out. Then there he
- 14 nīL'ī na bī tcī cī da kin das t'e na ge bī gō na na das gai na dle au
looked. Their were turned up. Their teeth were white rows. "How
noses
- da xa kī dji n ba na da dlō gōL nī na dā kū gō ga nī yīs sīL na
you are spotted about it you laugh," he said. Then his arm he took hold
of.
- 16 ge xa yī t'ū de na 'āL tsō yīs t'e na bī tcec ke hī
He pulled it off. All were cooked, his children.

- dā kū gōc k'i ji hn yī tc'i' na hī des dza na dā kū k'ai ye dja-
Then white-tail to her he went. Then willows they
deer
- 2 kai ye kū'i gō n da nai des tsī na k'ai i da di li na na dan tc'a ne
went in fire around he set. The burned. "You told a lie,
them willows
- tsī da dn ni' yīl nī na di a ga yō da k'e kai na di da ya et di
tsī you may he said. This another way they had These just none-
say," gone out.
- 4 kō'i yī na i des tsī na
fire around he set.

31. COYOTE KILLS HIS OWN CHILD INSTEAD OF THE TURKEYS.

- 'a cī kwe n ke nas n t'i na ka dje na da di mas e 'a ya nas n-
Then there he started. Turkeys rolling there to he
them
- 6 t'i na i ziz yī ye gō nīl na naL n da dis mas gōL nī na na kī di
came. Bag in it he put "With I will roll," he said. Twice
them. you
- naL nī gōL yī des mas na n ke na gō gī na bī gā ye na gō gī na
only with he rolled. He started carrying His home he brought
them them.
- 8 de daL dje' gōL nī na bī tcec ke hī 'ai yīl nī na xa de gō na a dā-
"Build a he told his children those he told. "How we will
fire,"
- dle da gas sai nī na dā kū k'e tcic tca ne 'a nī na da Le e xac yīl-
do you con- he said. Then the smallest spoke. "One when you
sider,"
- 10 ke gō bī k'ōs tc'i yī kī gō gōs dze dji ic ji nīl gō nī na Le' na ga tsai na
take its when you fire throw it he An- suggested
out neck break in," said. other
- tcic da xa kī nī na 'a naL tsō nī na dā kū di kū'i yī nān t'i na
"Stick you break he "All of you," he Then this fire around it
off," said. said. they stood.
- 12 xaL Lī 'aL tsō da ya dji c gō dā kū gōs dze dji nai des nīl na
Clubs all had in their hands then fire he threw them in.
- di da yōL Lij i ge kō' bī k'e dji da yī gas na bī t'a hī ye
These they struck at fire away they scratched their wings with.
- 14 k'e dji c tca ne yī ka tc'is is n t'i na k'e dji s tca ne bīL n cnL Lij na
The smallest one among jumped. The smallest one he hit.
them
- dū i cī k'e dji s tca ne gō yan gō da bī na sīL kī ya gōL nī na
"Why the smallest one smartest only he lies dead," he said.

32. COYOTE AND PORCUPINE CONTEND FOR A BUFFALO.

- kwe na na daL na 'a 'e ga i ya ne na bi kī ne 'ā 'e ts'ō hī 'ā 'ē
 There he went There buffalo trail across there por- there
 again. cupine
- 2 sī da na dā kū i ya ne hī na cī nL ke yīL nī na dā kū xa he 'ā
 sat. Then "Buffalo take me across," he said. Then "All right
 cī de hī bī k'ī jī da n dai yīL nī na dā kū ts'ō hī 'a gōL nī na sīL
 my horns between sit," he said. Then porcu- spoke. "With
 them pine me
- 4 tsī dn ga gō kū ye dji nac Lij gōL nī na cī ts'ī nan e da nt dai
 head when water in I shall he said. "My back sit on,"
 you shake fall," center
 gōL nī na dā kū cīL a dn ga gō kū ye dji nac Līc gōL nī na
 he said. Then "With when you water in I shall he said.
 me shake yourself fall,"
- 6 cit tse xa 'a e da nt dai gōL nī na cīL tse dn ga gō nac Lij
 "My tail it sticks sit on," he said. "With tail when you I will
 up me shake fall,"
 gōL nī na dā kū ga kwe cī ye ye in dōs gōL nī na dā kwe yī dōs na
 he said. Then "There inside crawl," he said. There he crawled
 of me in.
- 8 in de da kū ye ye bīL na n t'ī na dā kū dī bī dje gas dī hī
 Then water in with him he went Then this his blood vessels
 across.
 yī k'ec nL xac na da da kwe bīL nas nL Lij na ka bā ye dā kū ga
 he bit off. Right there with he fell by the water's Then
 him edge.
- 10 xa nas dza na
 he came out.
 bec dī ja xa na n dōc ka e be n dōc 'a he nī na dā kū sī L'ī-
 "Small flint I wish I would with it I will he said. Then Coy-
 see butcher,"
- 12 den hī da xa da gac n t'ī na i ya na n nī gōL nī na bec dī ja
 ote already came. "What did you he asked. "Small
 say?" flint
 xa na n dōc ka e dīc nī be k'a ja dōc ye he dīc nī gōL nī na
 I wish I would I said, 'with little I will shave,' I said," he said.
 see, it arrow
- 14 dā kū sī L'ī den hī 'a gōL nī na ts'in jō ne he 'a dn nī gōL nī na
 Then Coyote spoke. "Something good you said," he said.

- bec dī ja xa na n dōc ka e a dn nī be dn dōc 'a he 'a dīc nī 'a xa dn-
 "Small I wish I would you said, 'with I will I say that way
 flint see,' it butcher,'
- 2 nī ne 'ā gōL nī na ba na n t'ac gōL nī na ba bīL na dji t'ac na
 you said," he said. "To let us go," he said. To it with they two
 it him went.
- xa dn yī 'a ye is n t'ī ye 'an da 'āL tsō n daL 'a gōL nī na dā kū
 "Who- over it jumps that all will butcher," he said. Then
 ever one
- 4 bī 'ā ye dac n t'ī na da i bī e be dji c Lij na dā kū sī L'ī den hī
 over it he tried to Right its he fell against. Then Coyote
 jump. belly
- yī 'a ye da bī tse na 'ī deL na dā kū n iL 'a na sī L'ī den hī ge be-
 over it its tail he jumped. Then he began to Coyote. He
 butcher it,
- 6 ts'ic da na 'aL tsō n i s'a na dā kū i bī i ca ka na n LōL gōL nī na
 watched him. All he Then "Stomach for wash," he said.
 butchered. me
- ba ka na djiL ōL na 'ā Le' tc'ī nes na n 'a yī ka ba na djint-
 For he washed it. There some he ate. For it to he came
 him him
- 8 dza na gō ze des 'ī na kwe gō ze ye Le' yī nL tsa na
 back. His mouth he looked. There his mouth some he found.
 gōL n s nL Lij na da kwe da ts'is tsa na
 He struck him. There he died.
- 10 dā kū sī L'ī den hī bī gā ye bī tcec ke yī ka na des dza na
 Then Coyote his house his children for them he started.
 ya des dzi de na dā kū n ke na dza na 'an da na dza na
 By it he defecated. Then he started. Far he went.
- 12 dā kū nac dī gij na dā kū 'ai des dzi de n gōn de na kwe
 Then he jumped up. Then that he defecated shouted. "There
 na dī dza gōL nī na ga na na kas na gōL n nas nL Lij na dā kū
 he got up," it said. To him he came back. He struck him again. Then
- 14 n ke na na dza na 'an da na na dza na dā kū Le dji nac nt djai na
 he started again. Far he went. Then dirt he took up.
 dā kū 'a gai sit L'ī den bī tc'an ndi hī i t'a na gō n de gō bī ze ye
 Then there Coyote his faeces still when shouted its mouth
 again
- 16 Le dji yī tc'in nīL na dā kū da dō na ga n de na
 dirt he threw in. Then it did n't shout again.
 dā kū da kwe nōc tcī ' i 'a na i tsi' i ba xac i djai na 'āL tsō
 Then there pine stood. The meat he carried up. All

- xa tc'ic djai na tcī tcī bā da kwe 'a cī ge tc'IL gaL gō da ts'is da an
 he took up. Tree top there then eating he sat on it.
- 2 dā kū 'a dji bī tces ke yīL na naL n de na 'a yīL na n nL de na
 Then there his children with he ran back. There with he came
 them them running.
- da dīL ī da yīL n da na dā kū tcī tcī da ba da ts'is da cī bī tc'ī
 Only blood they licked up. Then tree top from where he sat to him
- 4 xa tc'a dzī na 'a yī e cī L'a e 'a 'ē na dje ī tsī' na k'e dji ī hic nīL
 he spoke. "There below me there lie; meat on you I will
 throw,"
- bī djiL nī na 'a 'ē nes djē na dā kū k'e djic tca ne ga gō'an dī yī
 he said. There they lay. Then the smallest one through a hole
- 6 tc'ī dī hī ga gō'an dji des'ī na gō nīL ī na dā kū dī ī ts'in hī
 blanket through a hole looked. He saw him. Then this backbone
 bī k'e dji ī dji nL t'e na dā kū k'e djic tca ne hī ī ts'in na k'e dji
 on them he was about to Then the smallest one "Bone on us
 throw.
- 8 hī des t'e nī na xa gīc na 'āL tsō bī Lī hī kes na 'āL tsō
 he is throwing," he said. He jumped up. All fell on them. All
 bī des tse na
 were killed.
- 10 k'e djic tca ne dā kū gōs tc'ic de xa sin dai bī djiL nī na dā kū
 Smallest one then "Here come up," he said. Then
 gō tc'ī' xa ya na 'a 'e ga dai ī k'a dzī na bī za yes nīL na
 to him he went up. There swollen neck glands his he put them.
 mouth
- 12 ye dzī na xa e na na dn dzit de gōL nī na dā kū tcī tcī xa t'e gō
 He ate "Where you defecate?" he asked. Then "Tree this way
 enough.
- bī ts'ā des 'ai ge dī ts'ō n de 'a bī djiL nī na 'ā da nes da na tcī tcī
 from it projects quite slender," he told him. There he sat. Tree
- 14 bīL tc'is kaL na gō n 'a ye na Lij na ge ī k'a dzin na hī kai na
 with him he kicked it. Canyon he fell. Glands burst open.

33. COYOTE LOSES HIS EYES.

- sit L'ī den na xa t'au bī nda xa yin la na ya na yīL dīL na
 Coyote this way his eyes took out. He threw them up.
- 16 'a xa t'au xa dī gai na dā kū 'is 'a gō tcī tcī yī ye ye ī ya na
 Doing this he walked Then after a trees in he went.
 around. time
- bin da e ya na yīL dīL gō dā kū ba da nas deL na dā kū kwe
 His eyes when he threw up then top they fell. Then there

- n ke na na dza na dā kū djeL tsō ye bī nda ba na djit dla na
he started again. Then yellow pitch his eyes for him he made
again.
- 2 ca tc'i ye dā kwe dō be sin ki de bī djil nī na ca tc'i ye ye nes ki na
"In the there you won't lie," he told him. In sun- he lay.
sunshine shine
- dā kū n dō na kwe kō cī xa ya n sn 'a na n dec Lij gō n sn 'a na
Then it was There here down it was. When it ran it was
hot. there.
- 4 'ai yā bī na k'e cī ts'it des L'i
That is why his eyes from he has dirty lines.

34. COYOTE KILLS THE PRAIRIE DOGS.

- 'a cī n ke na na dza na dā kū i ya ne bī dja di ziz i tcic
Then he started again. Then buffalo its leg long stick
hair
- 6 ye yes L'ō na dā kū kwe dlō' bī kō ka na yī tc'i' in da yīl-
he tied on. Then there prairie their camp to them enemy with
dogs
- xa ya na 'a 'e ga na gā hī da na da de naL dje gōL nī na dā kū
he came. There "Your cover the holes," he said. Then
house
- 8 kū gā hī 'āl tsō da na dac denL dje na dā kū na da tc'i jōj na dlō hī
houses all they closed. Then they danced prairie
around, dogs.
- dā kū sīt L'i den hī tse bī la k'e sī 'a na dā kū ye gōL nīL-
Then Coyote stone in his hand lay. Then with he was
it
- 10 ns yīL nī na gō dīL tse na kō yā da bīL dīL tse gō na k'as sau
hitting them. They began "Accident kills them, when sun sets
to die.
- na hī dī kai gōL nī na dā kū k'e tcic tca ne da la geL na tse
they will get he said. Then the smallest one was carried "Stone
up again," on the back.
- 12 bī la k'e sī 'a na nī na dā kū i la das des kai na gō ga dji
in his hand lies," he said. Then they all ran to their
houses.
- dā kū tse ye' gōL kaL ts'īL na da la ne na gōs tse na
Then stone with he hit them. Very many he killed.
- 14 'a dā n ke n yī na lā gō de nL dje na dā kū gōc tc'i cī īL ts'ā
Then he began carry- Much he put on the Then ashes each
ing them. fire. side

- yī zī na da kwe Lī yī nīL na k'e tcic tca na n i ts'i t'as kī nī 'a yin-
he pushed. There he buried The smallest one he put cross- When
them. wise.
- 2 la gō yī k'e gō zī na yī k'a de na naL djē na 'a dā na iL Gaj na
he did it on he put On it he put a fire. Then he went to
them ashes. sleep,
tc'a gō ō ye dā kū nc gō dji ba n ya na 'āL tsō ba
in the shade. Then wildcat to him came. All from him
- 4 xa na yī nīL na dā kū dī bī tse i da 'ai na ya na nL ts'e na
he took up. Then these their only those for he put back.
tails him
'a gai k'e dji's tca na n da 'ai na ya nai nL kī na 'a dā 'a ga
There smallest one only that for he put back. Then there
him
- 6 'an da ye n n yī na nc gō dji hī 'a yīL gal na
far away he carried them. Wildcat there he ate them.
dā kū dī k'e na dzi na sīt L'i den hī dī xa ye tc'inc cīc na dī bā
Then this he woke up, Coyote. This he poked out. "This
one
- 8 dō i dic gal nī na kū ye i xa t'au i yīnL t'e na tcic ba da nac-
I won't eat," he said. Here this manner he threw it. Tree it fell on.
Lij na kū hī kwe bī L'a yī n lī gō dā kū dī yī tse i xai yī nīL na
Water there its base was flow- Then these their he took out.
ing. tails
- 10 i tse dn da hī dōc k'anLe nī na dā kū tcic ye tc'e yī ka na i tsī na
"The have burned off," he Then stick with in for he poked.
tails said. vain them
e di na
There were none.
- 12 dā kū kwe i yīnL t'e na yī ka na dī ka na kwe kū i ye ye
Then there one he had for it he looked. There water in
thrown
vinL tsa na yī tc'i' i n zī na da tc'e yī ka na dīL tcī na 'a dji
he found it. To it he dived. In vain for it he reached There
around.
- 14 da nes t'i i t'a da 'a da sī kī na yī tc'i' na n zī na da tc'e
he looked. Still right it lay. To it he dived again. In vain
there
na na des tcī na da Le xa na nas dzau na des t'i na i t'a da dā-
he reached for it all over. When he came he looked again. Still right
again out again,
- 16 kwe da na nas kī na xa na nas dza gō na des t'i na yī tc'i' na n zī na
there it lay again. When he came out he looked To it he dived
again again. again.

- da tc'e na na des tci na dā kū kwe yī ya ye kū hī ka bā ye
In vain he reached for it Then there under it water bank
again.
- 2 da ge na nez kī na dā kū des 'i na kwe bī k'a ye da si kī na
up he lay. Then he looked. There on it it was lying.
tcic bā yī tc'i na dī gic na yī ya dnl t'e na da yī ts'i nī hīl
Tree top to it he jumped up. He took it down. Just its bones with
- 4 yīl yī 'al na
he chewed it.

35. COYOTE IS REVENGED ON WILDCAT.

- dā kū dī yī ke' de ya na nc gō dji hī yī ke' de ya na kwe
Then this after him he Wildcat after him he There
started. started.
- 6 il xōc na nc gō dji hī il xōc na kō' gō nai des tsi' na gō ts'il de
he was Wildcat was asleep. Fire around he put. His anus
asleep. him
- ga xa yī la na ga na yīc tc'il na dā kū k'e na gō n sī na dī xe n k'e
for he took out. For he cooked it. Then he woke up. "This your
him him people
- 8 na gō das tse e da i ts'il de na ca gō 'in la gōl nī na gai n la na
they killed its anus only me they he said. To him he gave
gave," it.
- tc'il tcōj na kū dau nai it dī na bī tc'il de nai ya l tcōc gōl nī na
He began So small it was left. "His anus he is he said.
eating it. eating,"
- 10 da 'ai kwe na be tc'i yīl na 'ai yā 'ai lī k'ī dje ī k'a bīn l k'ī dji
Just there he put back. That is that spotted the fat makes
that why spotted.
- 'ai yā lī k'ī dj 'a gai sīt l'ī den bīn da da nai yis de lī 'ai
That spotted. Those Coyote his eyes those he threw up those
is why
- 12 dzet tsō sī lī na
plums became.

36. COYOTE AND BEAVER PLAY TRICKS ON EACH OTHER.

- kwe n ke na na dza na kū lā gō sīl ka na da kwe na na dal-
There he started again. Water much lay. There he was
walking.
- 14 na ka ba ye na il gac na dā kū ga tca 'a kū il ts' ā ye ye
Edge of he slept. Then Beaver there water in middle
water

- m bī n yī na dā kū 'a 'e k'e na dzī na dā kū ka ba dji da nL kū na
he carried Then there he woke up. Then to the bank he began
him. to swim.
- 2 da dō 'an da gō nān xa na inL kū na tca i k'a gō n da di xa t'au
Not far circling he swam. Beaver it around him this
back was way
- n ke na dīL kū na da na nL kū na ka ba dji da 'a cī nān xa
began to swim. He swam again toward bank. Right there in circle
- 4 na inL kū na da kwe da na nL kū na ka ba dji gō n da di n ke na-
he swam. There he swam again toward Around him he began
bank. to swim,
- dīL kū na tca i da kwe da na nL kū na ka ba dji da n de nL n de-
Beaver. There he swam again toward bank. He felt ex-
- 6 en na xa nas dza na ka ba ye
hausted. He came out on the bank.
- dā kū kwe n ke nas n t'ī na ga na he da na dā kū ka ba ye
Then there he started. For him he was watch- Then on bank
ing.
- 8 tca i iL xōc na na yī gī na bī da 'an da ye ngō n yī na dā kwe
Beaver was asleep. He took His turn far he carried him. There
him up.
- k'e na ts'it dzī na 'a cī k'a n ke na cnL dji na nac yaL djinL e
he woke up. Then he began to drag himself back. As he dragged
himself
- 10 gō n da de sit L'ī den hī gō n da di n ke na di kas na da na dzint-
around him Coyote around him ran. Until he
came back
- dza dji da 'a dji da gō n da di n ke na di kas na di da Le bī la k'e cī
right there just around he kept running. This all his palms.
him over
- 12 da Le be da tca na da n de nL n de e gō na dza na
all over were raw. When he was exhausted he came back.

37. COYOTE APES HIS HOSTS.

- sit L'ī den hī kwe n ke na na dza na kwe ka da ye tse des 'a ye
Coyote there started again. There by water rock stands up
- 14 ke L'a xa i le t'e bī gā na 'a 'e ya n ya na si L'ī den dō i yā ā de xa
Kingfisher his house There to he came, Coyote. "Not anything
was. him to eat

- 'a t'e n na xa n ya n i na dā kū kwe bī ya ye kū ge i lū i lū
it is to us you he said. Then there below water just ice, ice
come,"
- 2 ge da dīl kū ye da kwe yī ye dji da dīl gō na 'a cī lō ge ya
very smooth there into it he jumped. Then fish for him
yīn l kī na dā kū ya l ga l na ca dn da l gō l nī na sīt L'ī den hī
he caught. Then he ate it. "To me come," he said. Coyote
- 4 'an 'a gō l nī na
it was said it.
dā kū tse des 'a cī 'a cī n n da na ba cn ya na dā kū ga
Then rock where there he stayed. To him he came. Then
stands up
- 6 dō ya an de xa 'a t'e n na xa n ya gō l nī na kwe bī ya ye
"Not anything it is to us you he said. There below it
to eat came,"
i lō na da dīl kū ye da kwe da dīl gō na i lū i bī tēic ye yīs dī na
was ice. Just smooth there he jumped. The ice his nose he struck.
- 8 dā kwe das tsa na dā kū ba cn ya na 'a cī lō ge hī ba xa tē'īn l-
There he died. There to him he came. Then fish for he took
him out.
kī na na bī gōc yīn l nī na dā kū lō ge hī ba tē'īn l kī na be dī sī-
He restored him. Then fish to him he gave. "I have
- 10 gō da a cī bī dji l nī na ya l ga l na bī ts'ā nas des dza na
magic for that," he said. He ate. From him he started.
kwe n ke na na dza na kwe i ya ne ya na na dza na i gō l na
There he went again. There buffalo to him he came. She was
fleshing hides.
- 12 ¹ sīt L'ī den dō ya 'an de xa 'a t'e n na xa n ya bī dji l nī na dā kū
"Coyote nothing to eat it is to us you he said. Then
come,"
ge kwe ic da l nī na i tsī' 'a cī xa tē'ī 'ī na ts'it tsī na ts'it tse na
just he reached. Meat then he took out. He began to He finished
there pound it. pounding it
- 14 lā gō gō nī ye tēic be na ts'is tsī na dat ts'a ne 'ai yī i tsī' n
much. His nostrils stick he pushed up both sides. That meat
ge xe na bī ye dji na lī na bī l ba na dji l tca na ba cn ka na
grease from his ran With it for he mixed it. By he placed
nostrils down. him him it.
- 16 yī ya na hwū ū bī tē'ī l nī na 'ai da cī 'a t'e na da na ts'īnc dīl t'ī na
He ate. "Hwu u," he said. "That just my nature." He jumped up,
tsī L'ī den hī hwū ū bī tē'ī l nī gō da na ts'īnc dīl t'ī na da cī 'a nī
Coyote. "Hwu u," when he said he jumped up. "Just I
said
it,"

- bī djil nī na i ya na hwū ū na bīl te'it dī nī na da ba ts'inc dīl t'ī na
he said. He ate. "Hwu u," he said again. He jumped up again.
- 2 i ya na da cī 'an nī bī te'īl nī na i ya na ca dn dal gōl nī na
He ate. "Just I said it," he said. He ate. "To me come," he said.
ba cn ya na bī gā ye te'ī dī hī ye a k'a na is dlō na bī de
To he came. His house hide with he wrapped himself. His
him horns
- 4 da 'a da gō la na kwe i gōl na dō ya 'an de xa 'a t'e n na xa
he made. There she was flesh- "Nothing to eat it is to us
ing hides.
n ya gōl nī na dā kū kwe ka das t'ō dji bī t'a gō cī xa yī ka na
you he said. Then there bark from his he took out.
come," blanket
- 6 yī tsī na iā gō yī tse na dā kū tci tci ye bī nī ye na i tsī na dī
He began Much he Then stick with his he pushed. This
to pound it. pounded. nostrils
yī ye dji bī nī dīl i da ts'is sī na xa de na 'a nas dza na nī na
in his nostrils blood ran. "How did I miss it," he said.
- 8 da te'e 'aiL ī na dā kū da kū kwe nac dīl nī na i tsīl ba ye
In vain he did it. Then these there he put his hand. Meat dried
xa dji ī na ba ts'ī nt tse na gō nī ye tci tci be na ts'it tsī na
he took out. For him he pounded it. His nostrils stick with he pushed up.
- 10 ge xe na na lī na ba īl ka na dji nL tca na ba na cn ī na in ya
Grease flowed For he mixed it. By he placed "Eat it.
down. him him it.
dī cī be dī sī gō da ac ī bī djil nī na
This I having magic for I do it," he said.
- 12 dā kū kwe n ke na na dza na sī l'ī den hī kwe dzes hī
Then there he started again Coyote. There Elk
sī kī ne ya na na dza na dzes tsō bī de ī da des ze gō sī kī na
lay to him he came. Large elk his horns (many) stick-
ing up he lay.
- 14 'ā'e ya na na dza na sī l'ī den dō ya an de xa 'a t'e n na xa
There to him he came. "Coyote nothing to eat it is to us
n ya bī djil nī na dā kū dzes ge na ne na n dī t'ai gō da na-
you he said. Then Elk right across when he turned he
come," his head
- 16 ts'ins dīl t'ī na sī l'ī den da cī a t'e dō se ninL dzī bī te'īl nī na
jumped up, Coyote. "Just my Don't be afraid he said.
way. of me,"
dā kū gō l'ac k'ī de hī 'ai yīl ba cnL dje na yī ya na gō t'a gō cī
Then his hip dry he gave him. He ate it. His blanket
from

- 'aiL ha xa djiL dje gō l'a ki de ca dn dal gōL nī na
 dry he took out his hip. "To me come," he said.
- 2 ba cn ya na bi gā ye tci tci des dze i bi tsi dji ye da yis lō na
 To he came. At his sticks sticking up his head he tied on.
 him house
- yil si ki na bi nī dji k'a gōL dō gō yil si ki na dō ya 'an de xa
 With he lay. His face inflamed with it he lay. "Nothing to eat
 it
- 4 'a t'e n na xa n ya gōL nī na is 'a gō bi t'a gō ye na dīL nī na
 it is to us you he said. After a in his blanket he put his
 come," while hand.
- 'i ka dac t'ō dji bi t'a gō ci ka dac t'ō dji ga xa yinL dje na
 Bark from his blanket pine bark for him he took out.
- 6 xa de na 'a nas dza nī na dā kū da gū gō t'a gō ci i L'ac k'i de
 "How I missed he said. Then here from his blanket his ham
 it?"
- 'aiL ba cnL dje na be di sin gō da 'ac i di in ya bi djiL na na
 dry he placed. "I having magic I do This eat," he said.
 for this it.
- 8 yi ya na
 He ate.
- kwe n ke na na dza na kwe t'al tci bi ga na ge bi t'a xa na-
 There he started again. There woodpecker his house his wings he
- 10 yil i de na da na ts'ins dīL t'i na n gā gō dīL la nī na da ci a t'e
 stretched out. He jumped up again. "Your is on fire," he "Just my
 house said. way,"
- bi djiL nī na ca dn dal gōL nī na
 he said. "To me come," he said.
- 12 bi gā e ba cn ya na di bi gā hi dai dnL la na kū i be
 His house to he came. This his house he had set on fire fire with.
 him
- si l'i den nī gā gō dīL la bi djiL nī na da ci a t'e gōL nī na dā kū
 "Coyote your house burns," he said. "Just my way," he said. Then
- 14 di bi tc'i' gō da k'al na gō 'a ye bi tse na i deL gō das n t'i na
 this close to it burned. Over it his tail throwing up he jumped.
 him

38. COYOTE IS DISOBEYED BY TURKEY.

- tsi L'i den ka dje naL yis e ya n ya na dā kū ga 'a yil nī na
Coyote turkeys were in a to he came. Then he spoke to
flock them one.
- 2 cī gā e 'ā 'e n dai 'ā 'e da nc daL gaL yil nī na 'ai yā cī gā e
"My there go. There they will eat he said. "That is my
house you," why house
n dai gō dja de ga na des t'ec na n dja de na dec t'e dji n de
you go." His leg he marked across "Your leg I marked one side
with a coal.
- 4 'ā de ca nic da kinL yil nī na dā kū ga ka dje hi tsi L'i den
that for me they will he said. Then Turkey Coyote
one save,"
yi gā ye de ya na 'ā 'e n ya na dā kū ga ka dje hi 'a nī na
his house he went. There he came. Then Turkey he spoke.
- 6 k'e dji s tca ne da daL gaL bi dja de dec na ne na di da t'ic 'a ne
"Smallest child you eat up, his leg right side make a mark on that
one
ca n da kinL na xil nī na ka e 'an 'a xa t'au 'i dji na tc'i' cides 'a
keep for me', he told your That like that here to you sent me,"
you, father. one
- 8 gōL nī na dā kū ga k'e dji s tca ne hi bi L'a cī tc'inL Lij na
he said. Then the youngest child side of its head she struck.
biL n cn Lij na dā kū da djaL gaL na
She struck it. Then they ate him.
- 10 dā kū ka dje hi gō ts'ā na des dja na 'ā bi k'e ya na dza na
Then Turkey away he started. There his to he came
people them again.
dā kū tsi L'i den hi na dza na xa ye na kū cī din de na tc'i-
Then Coyote came home. "Where this way man to I sent,"
you
- 12 eL 'a nī na da xaL gaLa na tc'in eL 'a kwe ga na xa n ya dā kū
he said. "You should to I sent." "Here to us he Then
eat you came.
'a na xil nī na ka e na tc'i' cī des 'a k'e dji s tca ne hi di yaL xeL gō
he told us, 'Your to you sent me youngest child when you
father have killed
- 14 da daL gaL na xil nī bi dja di dec na' ne na dec t'ec gō 'a ne
eat him,' he told us. 'His leg right side marked with a that
coal side

- k'e tcic bíc n nōs tci i k'a yīl t'a na sī L'i den hī ga sn t'i na
(birds) pines arrows they were Coyote to came.
feathering. them
- 2 k'a hī dō ga ya gō li na xa ca'ī be cī nL t'ō gōL nī na dā kū ga
"The won't kill Let me see with me you he said. Then
arrows anything. shoot,"
be tc'i nL t'ō na yī ts'ā na dī kas na da bi ke' na ts'i tsi na dā kū
with he shot him. From he started. Right after they went. Then
them him
- 4 tsi L'i den hī ne nL n de na bī Lī ts'ī sī na dā kū 'an nī na da ga
Coyote was tired out. They shot him Then he spoke. "Just
through. hair
da ga da bīL xa tcī
behind (?) with it blew off."

40. COYOTE INSULTS THE ROCK.

- 6 da'a cī n ke na na dlōc na kwe tse ke an t'a ye tse kū sī mas
From there he started trotting There rock between rock round
again.
na dī mas na 'ā'e ya na sn t'i na n ke' hī dīs mas bīL nī na
was rolling. There to it he came. "After I will roll," it said.
you
- 8 dī nic dja' dō ci ke' hō mas 'a t'e dō'a dn nī n Lī his mas dā kū
"I run fast. Not on me it will it is." "Do not Over you I Then
roll say that. will roll."
yī k'es dzī na yī k'es lic na dā kū ga bī ke dji n ke n mas na yī la dji-
on it he defe- On it he Then after him it rolled. In front
cated. urinated. of it
- 10 da īL na na kas na kwe tse ci ke' tsī mas ī nī na dā kū dō in da
he ran about. "Here rock on me is going he said. Then not
to roll," gently
bī ke' dji des mas na ya xa dī kas na dat da gī yen da ya xa na xa-
after him it rolled. He ran around Very steep he went up
up hill. and down.
- 12 kas na nī tc'i da bī ke' xa dī kas na da is 'a hen na dā kū n de-
Down after him it came. Long time it was. Then he was
nL n de na tsi L'i den hī dā kū ga n da ge na ic deL nī na dā kū
tired out, Coyote. Then "For you I rub out," he said. Then
- 14 'ā'e bī tca nī n n bī li dji hī gō n n yī k'is na īL n da na
there his faeces his urine too he licked off.

41. COYOTE MARRIES UNDER FALSE PRETENCES.

- kwe n ke na sn't'i na kwe kō ka na 'ā'e na sn't'i na dā kū ga
There he started again. There camp There he came. Then
was.
- 2 tc'e kē da tc'ō ke na xa n bī ke tc'ō dji n tsa i 'an ba gō dic kel
woman he asked for. "Who his leg muscle is big that to I will give
one him her,"
- bī tc'īL nī na bī ke tc'ō dji hī da yeL nī na ba gōc nL kī na Lī
he said. His leg muscle he held up. To him he gave her. Horse
- 4 ge na dī nī da cī lī n n dī nī nī na is'a na kō ka gō n ke na da-
whinnied. "My whinnied," he said. It was camp was They
horse long time there.
- za na Lī xa de ya nī na dā kū ts'ī des bī na gō ts'ā
started to move. "Horse I go he said. Then they stayed From
for," there. them
- 6 ī na da za gō dō ga na dai gō n kec nda na na da hī ze hī ec nL n da na
moving he not having they moved. Those having they came to.
come back moved
- gō tc'ī' k'e kas na kō cī Lī ca i kas gōL nī na n dō keL
To them he ran out. "Here horse for ran," he said. "Pan- blan-
me ther ket
- 8 da sīL tsōs gō L'ōs dīs dī be dn t'ī gō bī za xa i'a gō gō ts'ā ī na na-
spread, rawhide dragging, bridle too." From he
rope them
- kas na da dō na ts'īL tsa na
went again. Not they saw him again.

42. MOSQUITO MARRIES UNDER FALSE PRETENCES.

- 10 kwe na he za na 'ā'e ga dza ts'ōs hī ba na gōc nL kī na
There they camped. There mosquito to him he gave her again.
- L'e gō na ga na dai na dā kū t'a nL da dec ye' nī gō gō ts'ā
It was To he came. Then "Early I hunt," saying from
night. her her
- 12 k'e gai na da dīL na gaṇ nai yīL kī na yīL kai gō ī gaṇ na des dza nī na
he went Just blood he brought "To- for it I will go," he said.
out. home. morrow
- kwe L'e gō na na dai na da ya 'et dī na hī dai na ga ge da-
There at night he came again. Not anything he came back. "Ravens had

- da aL gaL le na nī gō na na dai na da bī ts'ī nī da 'ī cī dō na-
eaten it all," he saying came back. "Just the bones why did n't
- 2 djint djai bī tc'īL nī na da i ts'ī nī na da 'āL tsō da yī 'aL na gōL nī na
you bring," she said. "The bones too all they chewed he said.
up,"
- ca 'ī 'ai gō dīL da 'ai na ga na yīnL kī na da na cēL dje nī gō
At evening blood only he brought back. "I put it on (tree)," saying
- 4 yī tc'ī na na dai na ga ge 'āL tsō da aL gaL nī na da bī ts'ī nī da
to it he went back. "Raven all ate it up," he said. "Just the bones
'ī cī dō na djint djai bī djīL nī na da bī ts'ī nī na da 'āL tsō da yī aL-
why did n't you she said. "The bones too all they
bring?" chewed
- 6 na gōL nī na dā kū ga da iL xōc gō bī k'e dji xa 'ī a na bī nī dji
up," she said. Then when they on him sun came His face
were sleeping up.
- k'es nL tsōs na bī da i 'anL ts'ōs de gō dan de ze na bī ga nī ja ge-
she uncovered. His mouth slender was very long. His arms were
- 8 'anL ts'ōs de na bī dja dī hī gō 'ānL ts'ōs de na tc'ī nēL 'ī na
very slender. His legs too were slender. She looked at him.
- dā kū kō gā hī bī k'e na tc'ī nīL na dā kū k'e na dzi na tsī na des dlōs-
Then tipi on him they took off. Then he woke up. Covering
- 10 se gō ts'ī kō ye n ke n ya na gō na tc'īnL t'e na
his head this way he started. She divorced him.

43. COYOTE DECEIVES A WOMAN.

- 'a cī n ke na da ẓa na n na he za na sī L'ī den hī Le' bī 'a
Then they moved camp. They camped. Coyote another his wife
- 12 na gōs dī na dec ye nī gō i na na je na ca 'ī 'ai gō na dai na bī nī
became. "I hunt," saying he went At he came His
hunting. evening back. nose
- dī Lī hī yōL ts'ī na dā kū bī nī dī Lī hī ye 'at dī tcīc na bī la n da
blood he hit. Then his blood with he painted His hands
nose himself. too
- 14 'āL tsō dīL i ye yī tcīs na na seL tse nī gō na hī dai na i ga
all blood with he painted. "I killed saying he came "For
several," home. it
- na des dza nī gō na hī dai na yī tc'ī i gaṇ na des dza nī na
I go again," saying, he came back. "Toward it for it I go," he said.
- 16 da dī kō n na hī dai na dō ga i ye gō ge ga na tc'a na
Just smooth he came back not bringing anything. He lied.

- ‘ac Le yīL nī na tsi L’i den hī ‘an ‘a gōL nī na dā kū na kai ye hī
I will he said. Coyote it was said it. Then Mexican
make,”
- 2 bī ō xa ye gō nī na ‘ai ba bīL xas kas nī na da kū ga ya yīL
his hens he had. “These for with I will he Then for with
him them run,” said. him them
- xa kas na yīs tsai gō ya yīL hīL dlōc na dan jō ne gō xa ye na
he ran. Holding in for with he trotted, very slowly. “Where
his mouth him it
- 4 Lī tc’ā‘ā nī na dā kū ga yī tc’i‘ dai iL‘an na kwe ka la ye ī yīnL kī n
dog?” he Then to him hesent him. There over the he had car-
ried it.
said. hill ried it.
- Lī tc’ā‘ā n yī ke‘ ī naL ka na ‘a cī ga ya ga na yīnL kī na dā kū
The dog after ran. There from he took it. Then
him him
- 6 da bī k’e da ī dlī xe sī lī na
just his friend they became it was.
dā kū dīL das a bī ts’ā ī na das kai na tc’a gōL xel gō kōnc k’e¹
Then to dance from they went. When it was house
him dark place
- 8 n yī nL kī na dā kū tsi L’i den hī ga na sn t’i na gōn ba lī le‘ dan di-
they left Then Coyote to came. “Com- one just
him. him padre,
na sīn da yīL nī na da cī na‘a gōn ba lī yīL nī na dā kū da ‘a
yourself you he asked. “Just by com- he said. Then there
stay?” myself, padre,”
- 10 yīL tsi’ ke na dā kū Lī tc’ā ‘ā hī ‘an nī na gōn ba lī kwe ga-
with they two Then dog he said. “Com- Here box
him stayed. padre,
hwōn² yī bī ye ye whīc kī sī la na gō de ya be whīc kī be sī-
inside of it whisky was ly- Bottles in whisky in was
ing.
- 12 la na gōn ba lī kū ī dlā nī na le‘ ya xa yī ‘a na dā kū ‘e nī dlā
lying. “Com- let us he One for he took out. Then they began
padre, drink,” said. him to drink.
‘aL tsō ya dīa na dā kū gōn ba lī gōc n de nī na dā kū Lī tc’ā ‘ā hī
All they drank. Then “Com- I am going he Then dog
padre, to shout,” said.
- 14 dō gō tc’i‘ yī ka t’i na dīn de na xa ‘a gō yā gōL nī na da xa t’en-
not to him wanted it. “People us they might he said. Nevertheless
notice,”

¹ Used of a deserted camp site, but here of a temporarily empty house.² Spanish.

- da tsī L'ī den hī bī nī 'e dn dī na¹ da dīL gac na dā kū ba na djint-
Coyote his was none. He began to Then to they came-
mind howl. them
- 2 kai na Lī tc'ā'ā hī n dīL dje gō ba k'e kas na dā kū tsī L'ī den hī
back. Dog hitting him he drove out. Then Coyote
n dai nīL dje na bī tca ne ye na yōL na gō ī gō de hī 'āL tsō gai
they beat. His faeces he voided. Their cloth all for
them
- 4 ge da hes tsī na 'ai yā na kai tc'e kē bī L'as t'as'a ne hī
he defecated. That is why Mexican girls their skirts
'ai Lī k'ī dji 'ai tsī L'ī den bī tc'an dī 'ai ba Lī k'ī dji 'ai na tc'in
those are those Coyote his faeces. those spotted those it is
spotted, said.
- 6 'ai k'a tcī tcī be sō ye yō nīL n n 'ai man sa na sī lī na 'ai yā
Those too trees money he threw that apples became. That
is why
na be tcī da be sō na na be tcī
they sell them, for money they sell them.

45. HOW MOLE WON THE RACE.

- 8 kwe tc'e kē n jō ī dā kū dī dīn de bī tc'ī' ī Lā tc'ic tcī na
There girl pretty. Then these men to her many gathered.
dī ya Lā bā gō yī tc'ī' ī Lā da des kai na da xa dn da la' ya
This sky border toward her many came. Whoever first to her
- 10 sn t'ī ī da 'an nai dīL ke gō dā kū dī ī Lā da des kai na dā kū ga
came that one would marry her. Then these many ran. Then
dī sī L'ī den hī dīn de dō bī dī ce ye ge īL nda da na na keL gō
this Coyote people not close to him around himself turning his head
- 12 ts'a t'ī na dī dīn de īL ga nas dī ya jōc gō ī Lā da hē kai na
he ran. These people passing the others they were coming.
dā kū daL bai hī ac dō ī deñ ka na dīn de ī Lā da des xas kai na
Then Heron was not running yet. People many were running.
- 14 dā kū is 'a gō da yī ke' nas n t'ī na dā kū ga da gū n keL ye dī
Then after a long behind he ran. Then flat these
time them
dīn de yī ga sī t'e na dīn de da dī dja ī yī ga sī t'e na daL bai hī
people he passed through People those fast through he passed, Heron.
them. them

¹ The usual expression for intoxication.

- dā kū kwe ma i nī li Lec na bī ya da lī gai na ts'a kas na xa ye
Then there Mole dust only under it was just He was "Where
him white. running.
- 2 na hī kas gōl nī na da l bai hī kwe 'a tc'ekē bī tc'i' iL la das des-
are you he said, Heron. "There that girl toward they are all
running?" her running,"
kai ye nī na kū e da n dai gōl nī na da l bai hī dā kū bī tse k'e
he said. "Here sit on," he said, Heron. Then his tail on
- 4 da gōs kī na dā kū da kwe gōl na dī kas na dīn de yī gas dī-
he put him. Then there with him he ran. People through they
ya t'i gō dā kū dī 'āl tsō dīn de yī gas des t'i dā kū sī L'i den hī
were passing. Then all people he passed Then Coyote
through.
- 6 dīn de dō bī dīc ce gō ts'a t'i na 'an i la dī na ge iL n da da nan-
man not close to him he was He was in Around when he
running. front. himself
na ke l gō bī gai tc'int t'i na dai l bai hī 'āl tsō dīn de
was turning by him he went, Heron. All people
- 8 'āl tsō yī gai ts'at t'i na dā kū 'a gō xa den na ma'in nī li na-
all by them he went. Then it was near. Mole he put
yīn l kī na xa he an t'i ts'int t'i yīl nī na dā kū ya hī kas na
down again. "Hurry, run," he said. Then to her he came.
- 10 ma in nī lī n n kwe da xa da iL tsī ke bī tc'iL nī na sī L'i den
"Mole there already sits with her," he told them. Coyote
'a nī cī dīn de ba i la da des kai gōl nī na da l bai hī 'an nī na
? people for her they left him," he said. Heron said it.
- 12 kwe ma'in nī li da xa da iL sī ke gōl nī na
"There Mole already is sitting with her," he said.

46. FROG WINS FROM ANTELOPE IN A FOOTRACE.

- dā kū da gā dī na kī bī e le' dī na gōc kij je tc'al de 'ai
Then antelopes two were gambling. White-tail frog these
deer,
- 14 na kī bī e le' dī na dā kū gōc kij je hī yīl n 'aj na da tcī tcī
two were gambling. Then white-tail deer with ran. Just woods
him
yī ye ye dī da gā dī hī da nai ts'is gai ye na xa dī kaz na dā kū
in this antelope just plain ran out. Then

- gōc kij je hī tcī tcī yī 'a gō da ts'it da t'i na dā kū gōc kij je hī
white-tail the trees over them he jumped. Then white-tailed
deer deer
- 2 gō zō na gō k'e t'ō di gō zō na gō L'ac kī de gō 'ai gō gō zō na
won. His dew claws he won. His hip (fat) that too he won.
dā kū na na tc'al de hī de ye na i dla na gōL gai ye tc'al de hī
Then in turn frog he ran a race. Plain in frogs
- 4 iL ke' n da gō 'a de ya na da 'a ga dji neL 'a gō 'a de ya na
one behind sitting they put To there end of line they made
the other themselves.
dā kū ga 'a ga cī sī da cī 'a cī xa t'e gō yīL n 'aj da Le gō
Then over there hesat from there thus they ran. Together
- 6 dī tc'al de hī da Le dī da kwe nas da gō 'i t'e L'ōL yis dō na
these frogs once there as they were like a it waved.
sitting string
tc'al de hī gō zō na dō ga gō lī hī ka ts'in zō na i xat dza na
The frog won. Because he did not he beat him. Thus it was.
expect it

47. WHEN THE BIRDS WERE CHIEFS.¹

- 8 gō tcīc na tc'in nan t'a ba cn'i'na tc'in nan n t'ai gō' da da-
Robin they say chief they made they When he those
him say. talked
sil lai e da et dī'na tc'in dā kō nā t'a bi k'e ts'a gō sī dē'ya bi-
lying were they Then chief "Is there plenty of food?" he
(clouds) none say.
- 10 tc'iL nī na da kū tsī tc'i ke nan dī t'ai kō da na da it tse e na tc'in
asked. Then (a bird) he spoke. Now everybody they
killed game say.
dā kū bi k'e i da bīL da gō jō he na tc'in dā kū tcō ga-
Then his people were pleased they say. Then (a bird)
- 12 lī gō' dai i ke' gō' nan dī t'ai na dā kū bī da La ne bī i tsī na tc'in
after that was chief. Then deer very its meat they
much say.
dā kō bi k'e i da bīL da gō jō e na tc'in da Lī ga dn dīn de
Then his people were happy they say. Everybody people
- 14 n ē hīL dīL na tc'in da Lī ga dīn de i tsī' na gō da ya bīL gō jō ne
brought meat they Every man meat especially they were happy
say. about
bi nan t'a k'e cī
their chief from.

¹ Told by Juan Pesita.

- tcil nan di t'ai gō da zas naL ki ha na na di t'ai na tc'in
(A bird) when he was chief falls it snow he talked for they say.
- 2 bi nan t'a k'e gōs k'as na tc'in dū na an t'a na zas naL ki bi djil-
From his it was they "Do not it will snow," they told
speech cold say. speak. him.
- nī na kaL dē dzē e nL n de bi djil nī na tc'in da kū da kū dē
"Cedarfruit swallow," he told them they say. Then "Enough
- 4 nin t'a bi djil nī na tc'in da an t'en da dē nī 'a dīc nī nī na
you they told they say. "Anyway let me I say," he said.
speak," him alone
- dū be da caL dji ci nan t'a nī na tc'in da ci na nac n de gō'
"Do not call my name, I am chief," he they "By my- when I camp
said say. self
- 6 da xa ye n kec n de ye k'a sā' gō dū ci yīL xe' nī na ci tc'ec ke
wherever I camp nearly heat kills me," he said. "My children
- da xai ye n kec n de ye gō dū 'a da hi tc'a' ci tc'ec ke nī na tc'in
whenever I move about because it they cry, my he said they
is hot children," say.
- 8 si ze gō k'az i 'ā din de dū gō ka na ca' nī na tc'in da ci nī xa ye
"My because it people not among I go," he they "By any-
mouth is cold them said say. myself where
- 'e di sōL gō xa di cai nī na tc'in ce da da nī ya zas n tsa gō
whistling wherever he said they "Because you snow much
I go about," say. do not like me
- 10 naL ki gō na ke dji hwōc ki' 'ai yā na tc'i' dū ciL gō jō gōL nī na
it falls on you I call. Because toward I am not he said.
of that you glad,"
- dū ce da nī gō 'a da xa ye da dū na tc'i' ci nī 'a t'e ci nī n jō
"If you don't there everywhere not toward my it is. My is
bother me you mind mind good."
- 12 'a xa t'au 'a nī na tc'in
That way he said they say.

48. WOODPECKER DESCRIBES HIMSELF.¹

- sīL ka de na tc'in di tcis ba na cai ciL n jō da xa dn ci tc'i'
Woodpecker they "This tree I climb I like. Anybody to me
say.
- 14 ya yaL ki 'a ba na ca ci da i n L'iz gō be ca' a' bec kaL 'i gō-
talks because I climb. My bill hard with it for I peck Holes
myself with it.

¹ Told by Juan Pesita.

- | | | | | | | | | |
|----|---------------|---------------|----------------|----------------|---------------------|-------------------|-----------------|----------------|
| | ʔan ye | ʔau ya linL | ʔi ye | bī tceek ke | nī t'ā | ʔai yā | tcīc | cīL n jō |
| | I make. | In | his children | I raise. | That is | why | trees | I like. |
| 2 | bī djē hī | be | hīc n da' | da xa dji a | gō t'ī hī | dō be ga yac kī | | |
| | Its pitch | with it | I live. | Anything | happens | I don't complain | | about. |
| | be dīs sī gō | nac djai' | xinL sai yī | ts'ī kīc | cīL n jō | bī ka dac t'ō dji | | |
| | Having super- | I carry | rotten pine. | Very much | I like it. | Its bark | | |
| | natural power | | | | | | | |
| 4 | ba hīc de | ba cīL gō jō | da ʔai | be | hīc n da' | tcī tcī | ʔai yā | cīL n jō |
| | I take off. | I like it. | Just that | with | I live | trees. | That is | I like it. |
| | | | | it | | | why | |
| | cī nī' | ca k'e | tc'īL tcī dā | cī da e | tcīc | be | nas djai'a | ca |
| | My | for me | when they | my bill | wood | with | I carry | djin la' |
| | face | | paint red, | | | it | for | he made. |
| 6 | be | hīc kaL'a gō | ʔai yā | da ca k'e | be | hīc kaL n da' | dō tsi | dī nī |
| | with | I peck also. | That is | all day | with | I peck | but | not my aches. |
| | it | | why | | it | | | head |
| | cī lai ī gō | dō neL n de | ye nes dī | ye ī cī | ʔai yā | da tcīc | Lā na | |
| | My hand | does n't get | I get used | to it. | That is | just trees | many | |
| | too | tired. | | | why | | | |
| 8 | na ca | tcīc | La ye | ts'ī | cīL gō jō | dje hī | hī cā' | ʔai dā |
| | I go | Trees | many | very | I like. | The pitch | I eat. | That |
| | among. | | | much | | | | with |
| | linc k'a | cī t'a hī | bī k'e k'e ye | tcīc | be | ye na ca | ʔi xa t'au | hinc n da' |
| | I am fat. | My wings | their fashion | trees | with | I go | That way | I live. |
| | | | | | them | among. | | |
| 10 | cī | ba cīL gō jō | ga nac t'ai gō | na cīL gō jō | Lā e | ba | da nan nīc tcīL | |
| | I | like it. | When I fly | about | I like it. | Many | tops | I fly from one |
| | | | | | | | | to another |
| | gō | dā kō gō | ba cīL gō jō | ʔai yā | dō be ca ya daL kī' | da dā kwe | | |
| | | so much | I like it. | That is | you do not complain | Just that | | |
| | | | | why | about it. | | | |
| 12 | cī ʔat t'e' | cī ʔa djin la | ʔai yā | tcīc | bī ye | na hinc n da' | ʔi xa t'au | |
| | my nature. | He made me. | That is | trees | in | I live. | That way | |
| | | | why | | | | | |
| | da da cin da | da ya da | dō ba ts'in zī | dō hinc n da' | cī gā ye | n jō | | |
| | they live. | Anything | not failing | I do not live. | In my house | well | | |
| 14 | ʔic xōc | | | | | | | |
| | I sleep." | | | | | | | |

49. FLICKER DESCRIBES HIMSELF.¹

- gō se cī jī' nī na tc'in cī da n des i be n jō i cā' nī na
 "Gōse my he said they "My long with well I eat," he said
 name," say. bill
- 2 tc'in cī t'a bī ye cī Lī tci be nac t'ai nī na tc'in cī dja de gō
 they "My under red with I fly," he said they "My legs too
 say. wings them them say.
- da L'i je nī na tc'in cī na bā gō dinL tci dī nī na tc'in cī jic gō
 are blue," he said they "My eye are pinkish," he they "My
 say. borders said say. voice
- 4 de nī' nī na tc'in dic nō (nī gō) dīn de da Lī ga cī dī ts'e'
 is loud," he said they "When I sing people all me hear.
 say.
- cī jic ya bīL gō jō xa t'au cī'a t'e' nī na tc'in
 My voice they like. This way my nature," he said they say.

50. LEWIS WOODPECKER DESCRIBES HIMSELF.²

- 6 nī jī cī jī nī na tc'in cī nda i ge na dīL dīa' nī na tc'in
 "Nījī my he said they "My shine," he said they
 name," say. eyes
- cī yō. da cīnL t'e nī na tc'in cī e dī i ge Lī zī² nī na tc'in
 "My become me," he they "My is very black," he said they
 beads said say. coat say.
- 8 ī gū 'an na cī ja nī t'a nī na tc'in tcic ba gō an ye na cī ja
 "A hole my I raise," he said they "Tree hole my
 young say. young
- ba cīL gō jō nī na tc'in cī ja da xa yen na bās tcag ge yen t'ā
 I like," he said they "My anyway grasshoppers raise
 say. young with,"
- 10 nī na tc'in ts'ī ye 'ai gō bī dan nī na tc'in ī xa t'au cī tc'ec ke
 he said they "Flies those their he said they "That my children
 say. too food," say. way
- bīL da hn nīc n da' nī na tc'in cī ke le gōL tci ī 'ai gō da cīnL t'e'
 with I live," he said they "My red that too becomes
 them say. breast me,"
- 12 nī na tc'in da cī gō le e da gōc n dē hī k'e dīn de 'āl tsō ya-
 he said they "Every I shout people all like it,"
 say. summer

¹ Told by Juan Pesita.² The description seems to indicate the Lewis Woodpecker.

- bīL gō jō nī na tc'in din de 'āL tsō cī jic ye gō sī nī na tc'in
 he said they "People all my know," he said they
 say. voice say.
- 2 dje' dō lan di cā' na dz ka dzi bī dze e 'ai gō hī cā' nī na tc'in
 "Pitch not I eat. Oaks its fruit that I eat," he they
 much said say.

51. OWL DESCRIBES HIMSELF.¹

- yī dīc Lī 'ī sai ziz nac xe' nī na tc'in na dau des k'i dje ye
 "Owl I am. Basket I carry," he said they say. "Low gap
- 4 din de xa hec daL nī na tc'in ya na ba dn nī dū xa ye 'ai nī-
 people I go for," he said they "What for did you Not any- I think
 say. it say that? thing
- sin da na dau dec k'ij ye e din de xa hec daL 'ai ba dn nī ca
 about. Low gap people I go for. That you sing to me
 about
- 6 n ya hī ya dn dī i sai ziz bī ye ye 'i dja dī sī kā hī hn yā' gōL-
 you Whatever this basket in it leg lies you may he told
 come. eat," him.
- nī na dā kū'a' bī ye 'et dī bī tc'īL nī na Līc na ye sī 'ā bī tc'īL nī na
 Then "In noth- he told "Pem- only is in it," he said.
 it ing," him. mican
- 8 'ai 'a bī kīn da cā n bī ye 'et dī nī na cai 'i 'an nau dī i sai ziz
 "That his lunch inside nothing," he "Sun goes this basket
 said. down
- bī ye ye i tsi Lā de nī na
 in it meat will be much," he said.
- 10 xa e cā na dīc daL gōL nī na kaL de na kī 'i 'ā ca na dn daL
 "Where to shall I he asked. "Cedars two stand to you
 you come?" me come,"
- gōL nī na cai 'i 'au 'a dji na djat daL na n dā kwe gō tc'ō nī 'a
 he said. Evening there he goes around. Then there his friend there
- 12 'i sai ziz bī k'e gō 'i tsi' be sī'an na 'in de da Līc bī ye 'et dī
 basket full meat lay in. Then pemmican in it none.
- 'ai ya dn bī ye 'e dī hī ya dn dī i tsi' n teec ke ba dā (dā) ge
 "That is why in it none. This some- this meat your to carry,"
 thing children them
- 14 gōL nī na 'ā dā gō teec ke ba en yī na cī gō dī cī teec ke
 he said. Then his children to he carried. "My this my children
 them

¹ Told by Juan Peska.

- bai 'ic xeL nī na cī dō cī tceec ke lan da nī na dan na kī ye
for I carry," he said. "I not my children are he said. "Only two
them many,"
- 2 cī tceec ke nī na da xa t'en da da bī ze dji nanc kau na cīL gō jō
my children," he "Anyway provisions I look for I am happy,"
said.
- nī na cīL kē i sin nē ya da tsī na cī tceec ke dai yā nī na 'ai yā
he said. "I feel sorry just meat my children they he said. "That
eat," is why
- 4 da na kī yen da da xa hen na' n tsā sī li nī na cī n da e cī n da i-
just two very quickly large they he said. "My eyes my eyes
become," too
- da' ye din de ce n deL dzi' cī de i gō Lī tsō i ya' ye din de
with people fear me. My horn too yellow with it men
because,
- 6 ce ndeL dzi' xa t'au cī'at t'e din de bī tsī' n da hīs djai nī na
fear me. This way my People their to you I bring," he said
nature. meat
- tc'in bī tc'i' dīc nī hwū ō hwō bīL dīc nī nī na tc'in
they say. "To him I say hwū ō hwō I say to him," he said they say.

52. PANTHER, THE GREAT HUNTER.¹

- 8 n dō i na tc'in na jī sī lī da bī da tc' et dī ye dī gai na tc'in
Panther it they He when it deer in vain none wherever he they
was say. hunts happens goes say.
- da bīs tsō na yī ga na tc'in bī gā e i ban ge ha ban na tc'in
Just bucks he kills they His tipi buck- is full they
say. skin say.
- 10 da i L'a ce k'i de na 'i yā na tc'in 'i ke lis 'an gō bī 'ā i 'iL dze na
Just hind quarters he eats they the breast too. His wife takes hair
say, off
- tc'in bī 'ā i 'iL dze ā bīL gō yē na dā kō bī ja tc'e kī yīL 'ā na
they His wife taking hair is tired. Then her young girl she calls
say. off one
- 12 tc'in dī ka nañ gīs nīL dīc nī ya na bā nīL gō ye'
they say. "This rub' I told you, why are you lazy?"
- dī tcīc i da 'ai 'i tsī' ka bī k'eñ kī na tc'in dā kū 'a' bī ja tc'e hī
These trees just meat are breaking they Then his daughter
these say.
- 14 bīL gō yen na tc'in dā kū bai tsō ba n ya na tc'in i L'a ce k'i-
is tired they Then wolf to came they Hind quarter
say. them say.

¹ Told by Juan Pesita.

- de ba cn'í dín de í k'a hí gō n jō gō gō ga ín ya dā kō
he gave him. People their fat is good. His tipi he Then
came.
- 2 ya gōL ní bí gā ye nat da gō dā kū'a' yai 'ín tse na hí'e ín dží
he told them his tipi when he Then for he pounded "Have you
came back. him it. enough,
- cīL na'ac gōL ní na 'íc xe dn cīL na'ac dai es dzí'e dā kō da-
my part- he said. "Thanks, my partner, I have Then they
ner," enough."
- 4 bíL gō jō en na dā kō'a' nat dza na bí tcec ke ge xe da ín zin na
were happy. Then he went home. His chil- were all glad.
dren
- da í'yā na bí tcec ke dā kū'a' bí 'ā í dī k'e gō da dín de da'í gā
They ate, his children. Then his wife this way men they killed.
- 6 lín ba gō n ken dai dā kō ya bíL gō jō na íc xe dn dat dō
"Without you come Then they were happy. "I am glad. Not
meat home."
- ce gōL tcí' bes dzí' cī 'ai 'a ge kō' ye 'í gai cī'
it concerns me. I am satisfied. My husband way he faces from where he
goes
- 8 nat dai
he comes back."
- dā kō dai k'e gō na dīc línL cī gō íc xā n da de kō nín de cī
"Then that way I do. I too I kill. I will show you, me
- 10 n nL'í 'ínL tse' í da yínL cī gō a da bíS tsō naíc xa' ts'ín da íc xai-
you see. Wait I bring I too just bucks for you I I kill plenty
meat. kill.
- hí le gō da binc ya n da dō hōc t'ō xa t'au da cī'a t'e' da L'a ce-
just fawns but I don't This way is my Just hind
shoot. nature.
- 12 k'í de na nan yaḍ de 'ai ya dan kō dīc ye n ze í k'a be dī nL djōL
quarters you eat. That is now I hunt. Your fat you will wipe
why mouth off.
- cī gō 'e dīc xau dīnc dō da yí se 'í ba ne cī gō cī gā e ka tcí ye-
I too if I undertake I succeed. Tanned buck- I too my he will
to kill skins house
- 14 ke da gíc bí bí tsí' kenL n da yeL gōL ní na na kí dī cī dīc ye gō
see. Deer its you will be tired he said. "Twice when I hunt
meat carrying,"
- í tsí' kenL da yeL 'í xa t'au cī bí ge cī lí ye 'ai yā ca gōn lí gō
meat you will be This way I deer I get tired. That on you rely.
tired. is why me

na 'ac Le gō 'āl dīc nī 'ac 'ī gō 'a dīc nī dō cīL n jo ye den tsai
'For I do it' I tell you. I make it I say. I don't like it. He comes
you to eat."

- 2 da tc'e 'et dī ye dī cai bā ye n tsai
In vain none wherever he goes, big wolf.

53. THE GOVERNOR, OLD WOMAN WHITE HANDS.

- i la dā na tc'in dī lL t'e na ts'iz yōj na da t'ōL i ye da kwe
Long ago they say four together were Shade there
going around.
- 4 da cī dje na tc'in da bin nī'i ye na kai na tc'in da 'a da gōs e
they lay on, they Just their with they they There Taos
say. minds traveled say.
- 'a 'e na hī kai na tc'in 'a cī 'a gai bī n de ye da kwe nañ ka ail-
there they came they Then there the other there they went
back say. side and looked
- 6 'i na tc'in in da' yi kōñ ka ye yīnL tsa na da kwe ya ts'in yōj na
they Enemy their camp they saw. There to it they came.
say.
- 'ā 'e ga da 'ai ge lL tc'ī cī na zī gō 'a dīL i na dā kū naīL tse na
There only toward each stand they made Then they killed
those other themselves. them.
- 8 'inL tse nai nī yō gō naīL tse na 'āl tsō naīL tsi na da bī na gō bī i gō-
In front they driv- they killed All they killed. Just them- their
ing them, them. selves, property
- de hī 'āl tsō ya dai yī dīL Lī na na sn yōc na da gōs e da t'ōL-
all they burned up. They came back. Taos shade
- 10 i ye na da kwe da nī dje na
there they lay on.
- da kū ga Le' nañ ka xa na des dza na na bec dī hī gōc tc'ī ne
Then one of them went again. Arkansas River this side
- 12 tse kū i 'a ye bī kū ka gō na yīL tsa na kwe ya gō nī nai n 'a na
rock water projects their camp he found There he brought back
in again. word.
- na t'ān tsa san da xe ye bīL k'e gō nan 'ai 'is dza ne bī la Lī ga ye hī
Governor at Santa Fé they sent word. Old woman white hands
- 14 bīL k'e gō n 'ai ba n dai in da na xan naīL tse yīL nī na yī tc'ī
they sent word "To go. Enemy for us kill," he said. Toward
to. him him
- yīnL 'a na da xa hen na da gaL yīL nī na
they sent one. "Right away come," he told him.

- ya n ya na yīL k'e gō n 'a na dō bō dīa na bec be ke tsin ye
To he came. He gave him the He did n't Iron his ankle with
him message. believe him.
- 2 Le bīs L'ō na bec sī mas sī naiL mas na ye na Ga na
he tied on. Iron round he rolled. With it he walked.
be yīs ka na da dō na dai gō Le gō be yīs ka na a ts'it ts ai
A day passed. He did n't come back another day passed. "May you die.
- 4 is dza ne bī la' lī ga ye hī xa de da 'an la baL t'i 'ai yā dō na dai
Old woman white hands something you probably. That is he has n't
have done (?) why come back."
- be na yīs ka na da dō na dai he dan da gō lī gō be ca' na na t'a na
Again day passed. Not he came back they expected until sunset.
him
- 6 a ts'it tsai ō ka dī xa de da na xa 'an la gō 'a t'e nī na k'a dī he
"May you Okadī something for us you have it is," he said. "Now
die. done
be ke' dē kai nī na yī ke' n ke kai na ya hī kai na xa ye na
after let us he said. After they To him they "Where
him go," him started. came.
- 8 ī nL kī n tc'i' gō nī ī yī 'a īn da na xan nanL tse a dā kū ga
is he to you wesent word enemy for us you kill?" Then
kū cī k'en ya na ī gō'ai yīnL t'e cī kō de gō xa gaL na bec ī be-
here he came out. Jail from he put slowly he came out iron tied
him
- 10 Les L'ō gō be cī yaL mas gō yī nel 'ī na dō hī gō bī ka e bī k'e
to him, iron rolling along. They looked "Oh, his father his
at him. friend
ī dī na ī gaL ba 'a gō la na gōL nī na k'e na 'ī 'a e nī na dī
has made Bell for he has he said. "You better he said. "This
him. him made," untie it," man
- 12 n tc'i' gō nī 'ī yī 'a īn da' na xa nanL tse a yīL nī na
to you brought word enemy for us you kill," he said,
na kī yīs ka gō
"two days ago."
- 14 xa he 'an t'i de da gōs e 'ā e m ba dī 'a dī na des dza dā kū
"Hurry get ready. Taos there we will There they went Then
wait." back.
Lī bai nt djai na ba xa yī dn la gō ī gaL na 'a t'e gō bīL n ke na-
horses to he gave. For he fixed it bells having with they
them him him started,
- 16 kai na ge tsī sis dīL se gō dā kū 'a na gōL dī nī na dō xīn gō
sis were sounding. Then they said again "Oh,

- da kwe na nsa na Li i biL naL n de gō Li i ge kū na a da t'e gō
there they came, horses with running horses very sweaty.
- 2 ca 'i 'a gō ya na na kai na is dza nī bi la Li ga ye hī xa t'e in na
At evening to him they came. "Old woman white hands, where
na dn ze yīs kā gō da 'a xa ne dji 'a nL tsa gō na yīL nī na
we camp to-morrow." "Right near." "Ah, you are he said.
pregnant,"
- 4 i lā yō gō de dji 'ā dji nī na yīs ka gō nL t'ā da i la dji n kai
"A little beyond there," he said. "To-morrow early in ad- we
vance will go,"
yīL nī na
he said.
- 6 da xa dā da kwe des bi na da iL gaL gō dā kū xa ca i ge na n-
Already there they were eating. Then "How you
sitting it is look,"
gec yīL nī na 'an ō ka di bi ji na 'an bi naL 'a na yī k'e na ge j na
he told him. Okadi his name that was their Upon he spied.
one servant. them
- 8 dō da 'a gō yā ge n jō ne gō bi kōn ka nī na dā kū yī t'e n ke na-
"Not they are very good their camp," he Then toward they
aware, said. them moved.
na za na 'a gō xa de na xa ca i ge na da n gec ca 'i 'a gō na da zeL
It was near. "How it is look again." "Evening you better
move,"
- 10 yīL nī na dā kū bi ya hi kai na dā kū kō ka hī dai bac i 'a ci
he said. Then those to went. Then camp right close there
them
de dnL dje na k'a di ō ka di n 'in da ba ye hn dai yīL nī na
they built a fire. "Now Okadi your enemy to go in," he said.
them
- 12 da kwe ya n ya na i tsi' bai nL djē na 'a ci ge da iL gaL gō
There to them he went. Meat to him they Then eating
gave.
des bi na da aL gaL na kū Le' ba xa na n dai yīL nī na da kwe
they sat. They ate. "Water some to go for," he said. There
them
- 14 in na na dza na 'a ci ga kūc dje hī ye kū nai n 'a na kū da 'a-
he went again. There waterbasket with water he brought. Water they
drank.
dla na n in da kūc dje hī ba nan 'ai da kū ga ya nai n 'a na
"Your waterbasket to carry Then to them he took it
enemy them back." back.

- da kū da'ac dī nec dje na dā kū bī ke' cī na hī ze n xa yīnL ka gō
Then there they lay down. Then behind those coming at dawn
- 2 da kwe na he za na 'a t'e gō gō n 'a hī īL ts'a ne gō bī kō ka na
there they came. It was canyon either side their camp stood.
- dā kū yīs ka na īL tc'īc dī na zī gō 'a de ya na dā kū ga ba'at da-
Then it was day. Toward standing they made Then they were
each other themselves. alarmed.
- 4 gōs ya na naiL tse na xa Lī ye da xaL na da ya dīc na bī k'a hī
They began clubs with. Only clubs they held. Their
killing them arrows
- 'ai 'et dī gō da xa Lī na 'ai bī dē nī na dā kū ga Lā de hī La ne
those were clubs only those their Then those one one side
none, weapons. side
- 6 bī kū ka hī 'ai dō ba ne t'ī na 'a gai na yīL na nL dzō na 'āL tsō
those camped those they did n't Over there with they fought. All
bother.
- na yīs tse na yī ka hī kai na 'ai dō ba ne t'ī n dī cī cī k'e na
they killed. Among they went. Those did n't bother, these I my
them friends
- 8 yīL nī gō dai nīL nō na dā kū bī ī gō de hī ī La da yīs tcī na Lī ī gō
saying they stroked Then their property they gathered up. Horses
their hair. too
- 'āL tsō ī La da yīs tcī na k'a dī īs dza nī bī la Lī ga ye hī n k'e
all they gathered up. "Now Old woman white hands your
folks
- 10 'āL n nī na dī bī da dīL dā kū ga ī gō de hī yī kai nī na 'āL tsō
you tell, stand in Then the property among them All
line." he gave.
- yī ka yīs nī na dā kū 'ā gai īn da hī 'ai bī k'e 'a yīn la ī k'a dī
among he gave. Then those enemy those their they had "Now
them friends made,
- 12 cī k'e na lī ka na da ha dlai yīL nī na gō lī ka na da cī dlai na
my your pick out," he said. Their they picked out.
friends, horses horses
- 'āL tsō ka na da zes dlai na dā kū k'a dī īs dza bī la Lī ga ye hī
All they picked out. Then "Now, Old woman white hands,
- 14 n k'e dī Lī ī bī kan nī yīL nī na dā kū yī ka yīs nī na k'a dī
your these horses give he said. Then among he gave "Now,
people them, them them.

TRADITIONS AND PERSONAL EXPERIENCES.

54. THE WAR WITH THE AMERICANS.

- i la dā 'a dā mū la ye k'e na da za kōl tcī de ye i lā gō na da-
Long ago there Mora they moved Canadian many they were
out. River
- 2 hī ze dā kū bō da la ne 'ai dā kū ga bō bec yec bai na 'ā 'e ga
camped. Then cattle were these. Then a bell had on her There
many cow neck.
tsī yes xī na dā kū gōnt tsa bī n ga ne dā kū sōl n dau ga das yīs
they killed it. Then they Americans. Then soldiers to rode.
found them
- 4 nan t'an dī i yī ka kai bī tc'i' dō xa da tc'i t'i dā kū in da das yīs
Chiefs four for them To they did n't want Then they rode back.
they came. them to do it.
dā kū na da de za yīs ka gō dā kū ga lī bīl na na l yīs nan t'an
Then they moved when it Then horses with they came. "Chiefs
camp was day.
- 6 xa xai na xa na djaī nī dī i nī dā kū gō dān ye whic kī da i dlā
hurry us give," he "Four," he Then they got Whisky they
said. said. ready. drank,
i sai gan t'i nī il ka nai dī t'ai whic kī hī dā kū bī nī 'e da dī
vessel canteen they passed the whisky. Then their none
minds
- 8 sī lī gō tc'i' lī ye la da des kai ke da in n l t'ō bīl da tc'ōl t'ō
became. To horses with they went. They began to They shot back
them shoot. and forth.
kai i gō gā Le' gō la i yī ye sī'
Three they killed. One his finger was hit.
- 10 dā kū na t'a dji na da des za dō ke le gōs tc'i ne k'at da e
Then back they moved Picuris this side on the
camp. mountain
'ā'e na he za dī i yīs kā i t'a n l da gō ga lī bīl na das yīs
there they Four days early to horses with they came
camped. them
- 12 lā gō gō tc'i' lī bī da dī l yīs' na l tsō sī bī tc'i' da sī l sōz
many. Near them horses with they rode A paper to them they were
up. passing.

- gō la k'e xa yinL tsōs n yes zōs Le' ba na zinL tsōs gō nL t'ō kwe
From he pulled it He tore it An- to him he handed. He shot Here
his hand out. up. other him.
- 2 gō gā yē dnL si' dā kū di bī djins des dje gōL gai e Lī bīL da-
his he hit him. Then they started to fight. To plain horses with they
arm
diL yis daL ts'ā ye da gōL t'ō xa t'au bin nac n t'i da da gōL t'ō gō-
rode. From differ- they shot. This around them While they were
ent ways way they made a line. shooting
- 4 bī tc'is dec dje na da ts'īL tse di i gō gā bī gā da dje djinL di dā kū
they kept at- They killed Four were Those from they extermi- Then
tacking. them. killed. nated.
n ke na da za il ki i 'āL tsō ba djinL de be sō hī gō Lā gō bī t'a ci
they moved Guns all from them Money too much from their
camp. they took. pockets
- 6 xa das yec djai
they took out.
'a ci na nan za kō tsō hī gō tc'ic dō 'a ci li dō 'a ci gōc tc'ī ne
Then they moved Rio Grande west side. Then El then west
across Rito,
- 8 mai si dō 'a k'e na da sa mai si dō e na ka ye dja n gō sōL n dau gō-
Vallecitos there they At Vallecitos Mexicans Pueblo In- soldiers
moved out. dians too, too
ge da in nL t'ō bañ ke na da za da dō Le' gō ye si' bī gō da dō
they shot at. They dispersed. Not one was wounded. Those not.
too
- 10 gō yō di bī tc'ī ye ban na da hī ze da 'a ci na na t'a dji kwe
Coyote toward they camped. From there back again there
gō nī hō ye bañ k'e na da za 'a ci yō gō ye sai xan ye di ye dziL hī
Conejos they scattered. Then beyond "sand lies" moun-
tain
- 12 bī gā ye xa t'au na hī ze na bec di ye ka na da za be gō lō hī
its top this way they To Arkansas they moved. Pueblo
camped. River
yō gō ci e gō 'a hī kwe na da he za yū da bīL il ka gō kōñ ka
beyond canyon there they camped. Ute with among camps.
them each other
- 14 xa ya ye Lī das yis na kai ye da kwe bī gā na na ts'is tse na
Below horses they Mexican there their home They killed
rode. was. them.
'a ci bīL na da zes kai dā kū bīL da gō das is 'a dā kū 'a gai
Then with they brought Then with they It was Then there
them back (a scalp). them danced. some time.

- gōL gai cī be gō lō cī yō gō cū 'in da da la ne t'a nL da' ge na-
plain Pueblo beyond enemy were very Early they
many. came
- 2 das nL ka bīL na tsin nī dzō 'ai dzīL ī bī ga ye xa da gō nes dzō
after them. With they fought. That moun- its top they withdrew
them tain (fighting).
dā kū 'a da gō sī' na gōc tc'ic dī n ke na da he za dzīL dī Le'e 'a
Then they quit. Again west they moved. Mountain there
wet
- 4 na da he za is'a na gōc tc'ī ne na da he za ga na da sa dja in
they camped. It was some Again west they moved. To them Pueblo
time. they came, Indians,
na kai ye sōL n dau yīL da la ne ga na snL ka na k'e da gō nes dzō
Mexicans, soldiers, with very attacked them. They ran out again.
them many
- 6 da īL a gō dā kū yū da hī k'a 'ai gō ts'ā nas sa 'ai dō bī n da da
They scat- Then Ute those those from them they Those not their
tered. moved. enemies.
'ai da kī ye ke gō t'ī
Those every town lived.
- 8 dā kū a pa tcī hī k'a dzīL ī ya na snt da kai da īL a gō in da ī
Then Apache these moun- to they went. They Enemy,
tains them scattered.
na kai ye dja n sōL n dau yīL ge na dlā da xa t'au da bī yīnL t'e gō
Mexicans, Pueblo soldiers with aided Just this just they were
Indians, them each other. way deer like
- 10 na ts'int da tcīc cōs īL tcīn nī Lā gō tcī bī des tse is dza dja gō
they ran. Children many hunger died with. Old women too
Lā gō tcī be des tse dā kū yō gō cī gō nī hō cī dzīL be na dā hī za
many hunger died with. Then east Conejos moun- they moved
tains to.
- 12 'a cī ba gō sō cī xai ya k'e na da za 'a cī 'ī ne dzīL ī bī t'a dī ne
Then Pagosa below they moved Then this moun- on its side
out. side tain
'a ne na da n za dela a malie yū da bī kōñ ka 'a ba na da za
there they camped. Tierra Amarilla Ute their camp there to they
them moved.
- 14 'ā'e na is'a bī ts'ā na da de za a bī kyū hī bī tc'ī ye gai yō ne e
There after some from they moved Abiquiu toward it, Cangillon
time them again.
na da he za dā kū t'e ke a na gō dji dla dā kū da'a'e na ye.
they came. Then peace they made again. Then right there goods

- da kwe da ts'is yis na da i lā dji yō da gōs ka il t'e 'ai da la dji
there they went. In front Ute six of them these in front
- 2 Lī bī Lī kai na dā kū tca gōL xel gō Lī yī ts'ā i ne yō na
horses with they Then when it was horses from they drove
went. dark off.
- dī il t'e yī ts'ā i ne yō na dā kū na dīL t'e hī k'a' Le' Lī
Four of from they drove Then two of them those another horse
them them off.
- 4 L'e gō ba Lī bīL ts'in t'i na dā kū yī nL t'ō na da i ge
at night for them horses with they came. Then they shot. Just
yai dn sī na dā kū bī ts'ā n des t'i na dā kū da Lī na
he was wounded. Then from them they went. Then just horses
- 6 da ge da is'a gō gō ka nai n lōs na
with saddle among them he led back.
dā kū yīs kā gō t'a nL dā bī tc'i' Lī get das yīs na dā kū
Then next day early toward horses they rode. Then
them
- 8 sōL n dau hī 'ai da la dji gō gō tc'i' Lī bīL keL yīs na i Lī ga n t'i gō
soldiers those right in toward horses with they forming two
front them rode lines.
dā kū kū hī ge cī bīL gōs da da ts'is kai na gō tc'i' Lī bīL da da-
Then by the ditch with down they got. Toward horses with they
them stopped
- 10 dīL yīs na dā kū man dē la hī¹ bī tc'i' xa be ts'īL ts'i na dā kū
riding. Then the flag toward them they raised. Then
'a gōL nī na da xa n i la i des t'ō i 'an be na dlā gōL nī na
he spoke to "Which- first shoots that we will he said.
them. ever one one fight,"
- 12 dā kū ga bīL kī ye na da ts'is yīs na bōs kī e dā kū da gōn'a ye
Then with to houses they rode Bosque. Then in the canyon
them
i la das li na sōL n dau hī bī gī jī ye Lī hīL yīs gō il ts'a ne sōL n-
they gathered. The soldiers between horses they were On either the
them riding. side
- 14 dau hī il ts'a ne gō Lī bīL hīL yīs na dā kū inL t'a na hī gō tc'i'
soldiers on either side horses with they rode. Then the Navajo toward
them
na dī dje na da gō dī gō t'en da sōL n dau hī bī tc'i' dō yi ka t'i na
came cursing them but the soldiers to them did not allow.
- 16 dā kū na i L'i ye ye gō nīL na da xa t'en da gō tc'i' na dī dje na
Then earthen they took them Nevertheless toward they came
wall inside. them

¹ A Spanish loan word, *bandera*.

- inL t'ān ne na gō nī dzō yī ka t'ī gō is'a gō ga na gō ne na na t'en-
Navajo to fight with they wanted. After a they gave up but
time
- 2 da k'e i kī ne e sōL n dau na kī nan na dī t'ac na 'ai k'a cī cī gō
by the door soldiers two walked back Those watching
and forth.
- ye gō ye da i dā na dā kū inL t'ān ne da La e na et tc'ī'a dī
inside they were Then a Navajo one wanting to these
eating. trade
- 4 sōL n dau hī yī L'a nān ye gōL ye ts'ī t'ī na dā kū 'ai sōL n dau hī
soldiers behind with came in. Then those soldiers
them
- bīnL tsa na dā kū ga da da kwe yōnL t'ō na yīL ī na ts'is tsi na
saw him. Then right there he shot him. They shot him down.
- 6 yī yes xī na dā kū bī k'e hī k'e bī nL kī na dā kū da kwe dī ke-
They killed Then his people took him Then there four days
him. outside. passed.
- yīs ka na dā kū bī ts'ā n ke na da ts'is yīs na Lī da dō
Then from them they started riding back. Horses not
- 8 ga nai nt djai na bī lī hī Le' ba na dzō ī 'ai yī ts'ā cī da dō Lī
to they gave Their some they had those for that not horses
them back. horses taken reason
- ga nai nt djai na
to them they gave back.
- 10 dā kū in da i k'a sān da xe dji des n da na bī k'e Le' ba das tsa-
Then enemy Santa Fé they went. Their one having
folks
- gō da xa dī na xīnL tsa hī na xī ga de da n jō nī na dā kū sān da
died, "Any- who sees us they may kill good," he Then Santa
body us, said. Fé
- 12 xe ye hī kai na dīn de hī na dīL t'e na is dza dja gō na dīL t'e na
they came. Men two of them Women also two of them
were. were.
- īL tcī hī k'a dī ī na tsa bī īL t'e na dā kū 'a ga cī na da tc'īn kai
Children those four Eight of them Then from there they were
were. there were. coming back.
- 14 bī gō 'īc dī nā 'ā'e ga ts'ī da bīL ī Le dji ya na ca'ī'a gō na da dji-
Those that side There they met. Evening they were
were.
- kai na bī gō 'īnc dī na n deL na dā kū ts'īnL tsa na bī tc'ī' Lī
coming Those from were coming. Then they saw them. Toward horses
back. there them

- be Las des kai na be lī nL nī na dā kū 'a bīL xa ts'ī na dzō na
with they went. They overtook Then there with they began to
them. them fight.
- 2 da Le e ts'ī yes xī na dā kū na kī hī Lī ye La des t'ac na dā kū
One they killed. Then two horse with rode off. Then
da Le e tc'e kē 'ai k'a da nī i de nes ka na bī'ō tca gōL xeL na
one woman she on foot ran off. Behind them it was dark.
- 4 dā kū 'a gai iL tcī nī hī kai hī ts'is sīL na dī k'a is dza nī dī i
Then those the children three they caught. This woman four
da tc'ōn tcī na bī li hī gō da be da is L'ō gō ba ga dji nīL na na dā
they caught. Their horses with they were from them they Corn
too packing took away.
- 6 yīL xin deL na Le t'an da i k'an da na ō le da whic kī da 'a xa-
with they were Bread, flour, beans, whisky this way
them bringing.
t'au ba ga tc'ī nīL na dā kū da ce n ka e 'a bīL nas es kai L'egō
from them they Then where they there with they went at
took away. came them back night.
- 8 dā kū bī tsi i da dō bec n dzis na dō be gō ts'is sī gō yō da hī
Then his hair not they cut around they not knowing how. The Ute
'ai na ye gōs sī na t'en da 'ai hī dō yī yes xī 'ai yā yī kas ke na
those they knew how. But those they did n't that is they were afraid.
only kill him why
- 10 yīs kā gō i t'a nL dā bī ka ye i tc'ī t'i bīL kec n'a na da na xī
Next day early they wanted them they sent word "You
ba da ts'is na xī dō be da gō n zī bī tc'īL nī na da xō n da sī da gōn-
for scalp him. We do not know he told them. Immediately shouting
him how,"
- 12 de gō Lī yī tc'ī i La da des kai na Lī i da dī kō gō xa dn i la
horses toward they all ran. Horses just smooth whoever first
dai sīL i 'a dza na yī tc'ī' Lī ye La des kai na 'ā ya Lī bīL
caught did it. Toward horses with they went. There horses with
him them
- 14 n de nL n de na yī tsi i yē dn dzis na da bī dja i n da 'āL tsō
they raced. His hair they cut off. His ears too all
dai yec gīc na da bī lac gan hī n da 'āL tsō dai yec gīc na 'a cī Ga
they cut off. His fingers too all they cut off. From there
- 16 nai nt i tc'in dā kū 'a gai bī tsi zīz i bī gō yī ye n 'a na ye t'as na
they brought they Then there his scalp his in it he put. He trimmed
them back say. knee it.

- de dai di ya nīL na dai nīL n de tc'in ye a da dīL La tc'in da le
They put the pieces They swallowed they With they greased they all
in the fire. them, say. them themselves say, over.
- 2 dā kū Lī ke na das yīs
Then horses they rode.
dā kū i Lī nī dji n 'a gō na he za na da tc'i yā a de dac des dje na
Then middle when it they stopped. That they they built a fire.
was might eat
- 4 iL kī i tse be n dec n ka na dā kū e da cn ya na dā kū yū da
Gun rock he leaned against. Then they began to eat. Then Ute
tse hī ka cī xa ya na xa dī'ai gō gō n de gō da na nes da na
rock its top he went up. Singing shouting he sat there.
- 6 dā kū ga iL kī i da dō ya ba ne t'i ye bī tc'i' des kaL na kwe
Then gun not any one bother- toward it went off. There
ing it him
bī L'a ye bī gaṇ sī na 'a cī gōs da hī Līc na bī tc'i' i La da des kai na
his hip through it it From down he fell. Toward they all came.
went. there him
- 8 dā kū 'kwe bī L'a ye yī gaṇ sī na bī ts'i nī hī 'ai da yī sī na dā kū
Then there his hip through it he His bone that it hit. Then
was shot.
'a cī bī ts'ā n ke na da za dā kū tcī tcī iL ts'ā ne Lī be n'a gō
from from it they started. Then poles either side horse placed
there against
- 10 'i'e da si kī gō 'a yin la na xa t'e gō ye yīL n ke n cō na
there lying on they arranged. This way with with they began to
him drag it.
'a cī ga na da hī za sī ma lōn hī yī tc'i ye 'ā'e na da hes yīts'
Then they came Cimarron toward there they rode.
back.
- 12 in da' bīL n da ses kai 'ā'e ga na dai tc'ic yōc¹ da xa t'au ca'ī'a
Enemy with they came. There they ran around. This way sunset.
dā kū yīs kā gō i t'a nL dā n ke gō nt das da gō das gō tca gōL xēL
Then next day early they began to Dancing it became
dance. dark.
- 14 da i ge da tc'i yā gō n ke na gō nt das da gō das gō yīs kā n ke-
Merely eating they began to dance Dancing it was They
again. day.
na gō nt das da gō das gō ca na na t'a ca na na t'a gō na-
began to dance again. Dancing the sun went When the sun they
down. went down

¹ Used of the movements of the victorious returning party who probably zigzag as they approached camp.

da tc'a dā dā das ī n ke na gō nt das da gō das gō na yīs kā yīs kā-
ate. Immedi- they began to dance Dancing it was day When it
ately again.

- 2 gō n ke na gō nt das ca'ī'a gō en na gō dī na da tc'a dā n ke na-
was day they began to Evening it was over. They ate again. They
dance again.

gō nt das da gō das gō na yīs kā dā kū 'e gō dī
began to dance again. Dancing it was day again. Then it was over.

56. A FIGHT WITH THE ENEMY ON THE ARKANSAS RIVER.

- 4 'ins dī da Le da'āl tsō a pa tci hī da 'al tsō yō da gō sī ma-
Here together just all Apache just all Ute too Cimarron
lōn ye k'e na da za 'ā'e n cn'ā gō das 'e gō dī dā kū n ke na-
they There they put a There It was Then they moved
moved out. corral. was a dance. over. camp.

- 6 da za kōL tci de ye na he za na da de za dzīL tc'īdjaiye na da he za
At the Cana- they They moved Hills stand 'they camped.
dian River camped. camp.

na de za Lī yeL des eL ī ye na da he za na de za ga lī sō ye da kwe
They Saddle floated they camped. They Carriso there
moved. away moved.

- 8 na da he za na de za sī ma lōn se gō ye na da he za yō gō ye
they camped. They moved. Cimarron dry they camped. Beyond
'ac dle ka dn la ye na da he za sima lōn se gō k'e gō n 'a ye
five peaks they camped. Cimarron dry out of the canyon

- 10 na da he za na da de za dzīL ya dn 'a ye na da de za ge gōL gai ye
they They moved. Mountain they camped. On the plain
camped. stands up

kū he nL ka na 'a na da he za yō gō ye na da he za dā kū dī ge-
water lies there they camped. Beyond they moved. Then level
place

- 12 gō n keL ye 'ī yaṇ ne da des tse e na ī ya cī be des tse ī dō be gō zī
buffalo had been killed. Some- who killed it they did n't
body know.

dā kū na bec dī sai daL gai ye ka na da za da kū na bec dī hī
Then Arkansas white sand they camped Then Arkansas
River by water. River

- 14 yō gō ye Lī xa da nes n de 'ī ya ne da tc'e xa na dac n ka
beyond horses they rode. Buffalo in vain they looked for.
natseLī da Lee n kī gō na da ī t'ī da'ai das yes xī m be hes deL'
Bulls one at a time were about. Right they killed They brought
there them. back meat.

- dā kū īL nī dji cī gōc tc'ī cī t'a dji cī ī na da za dā kū yū gō ye
Then half of west backward they went. Then beyond
them
- 2 Lī xa na das yits' 'a gō 'ī ya ne da Le e na tse Lī 'ai gō na da-
horses they rode. There buffalo one by bulls those too they
one killed.
- zes xī be na da des deL' 'a cī da kū na bec di hī yō gō ne gō
They brought home There then Arkansas beyond
meat. River
- 4 in da' dja an tsa yī bīL ī LinL deL na Lī ī ge yī n lōs na 'a bī ke'
enemy mule with they had ridden. Horse they led. There their
tracks
- da gō ts'īnL tsa 'a cī gōc tc'īc n bī ts'ā na da de za dā kū dzīL
they found. Then west away they move. Then moun-
from them tains
- 6 be na da hīn za 'ai tse īn tcīnc yī hī
they came to, that TseInteIncyihī.
- dā kū t'a dji ye na da tc'ij je na ka tc'īL t'e gō dā kū 'īn da ī
Then back they hunted three of them. Then enemy
- 8 da na ke' na 'ā'e ga di na da tcij je hī gōnL tsa na ges nL ka na
right behind there these they were hunting they saw They attacked
them, them.
- Lī ī da kai gō ga ga yint djai na Le' ns des t'ī na dā kū Le'
Horses three from them they took One hid himself. Then one
away.
- 10 gō nL tc'ī dli ye yī ts'ā kaz na dā kū da tc'īnL La e bañ ke cn ya na
thick brush ran in. Then just one they fought.
- 'ī ne gō n'a gō kwe ka L'a ye da'a gōnL ts'ōs dau ts'īn ga ye na
This side arroyo there edge of it very small was a flat.
- 12 da gōL t'ō na k'a da dja'īnL ī kwe ga yī k'es n sī na kwe gōc da
They shot. Arrow which he held there it hit. There down
- is n t'ī na gō n'a dji da bī ga ye da'ā bī gā e bīL xa tc'īc gīc na
he jumped. Canyon right by it right its edge he came up.
- 14 tc'ī nL t'ō na da da kwe gōs da hī Līc na da da kwe xa na dzis dza-
They shot. Right there down he fell. Right there they came up.
- na ba tc'a gaL gō da gōL t'ō gō gō ts'īn t'a ye gō gas nL dli na
While they were when they shot his back they shot him.
fighting
- 16 bec k'a hī kū de na xa ts'īnt dzis na bec k'a hī da gō gān 'a gō
Arrow-head so small he pulled out. Arrow-head being in him
- da k'a hī na xa dzint dzis na na djōnL t'ō na bīL gōs da na yī dza-
just the arrow he pulled out. He shot again. Down he shot him.
it was

- zī na dā kū tcīc ba ye tc'ī ya na 'a gō sī na ge nes dzī gō da da kwe
Then woods he went in. They stopped being afraid. Right there
- 2 dzis da na tcī tcī ye ye dā kū da tc'inL La e kōñ ka ye dā kwe
he sat, woods in. Then just one to the camp there
gō nīc n'a ca 'ī'a gō da kwe Lī das des kai ī lā gō da bī tc'ī
they sent Evening there horses they came. Many right by them
word.
- 4 dac nec dje gō dn tc'īL yī bī ye ye dac nec dje yīs kā gō t'a nīL
they lay. Thick brush in it they lay. Next day early
dā Lī k'e das yīs 'ā'e it'a na 'ac gō ba Lī das yīs 'ā'e ga 'īn da
horses they rode There still two were to horses they There enemy
out. them rode.
- 6 yīL gōs da ts'int sī'e dī Lī tse hī yīL nai yes 'a na L'ō hī gō bā
with down he was shot blood stones they had turned. Grass too
dīL hī yī nōc na tcī tcī ye ye ī yīn nīL na
blood on they had pulled up. Woods in they had thrown it.
- 8 dā kū dzīL ja sī'ā hī yī la ka e da t'ōL 'a gō la na 'ā da yīs la
Then small hill stood its top shade they had There they had
made. put it.
na na ye hī 'āL tsō da kwe da yīs'ī na bī ga ye da Lī k'e das yīs
Property all there they had put up. Its edge horses they rode.
- 10 dā kū kwe kū n lī yī bā ye nā da he sa na dī be na da yīs tse na
Then there stream its edge they had camped. Sheep they had killed.
da 'aL gaL na da hī la ne na ī na das yīs na dzīL n 'a ne gō dā kū
They had There were many They rode on mountain Then
eaten it. of them. where it stood.
- 12 da'a cī t'a dji ye n ke na da dzīs kai
from there back they started.
dā kū na k'e' yī la dji ye 'īn da na na kī dīn de is dzan ja gō
Then our people in front enemy were, two men, old women too
- 14 na kī īL tcīn dja kai ī gōs ts'ī dī dā kū kwe bī la dji ye ba k'ec n-
two, children three, seven. Then there in front of they
them camped,
da na gōL gai ye dā kū gō ke' cī na hī ze gō 'a de ya na dā kū
plain in. Then behind they were they made Then
them camping it appear.
- 16 le' bī tc'ī' gō tc'inL'a na 'a xa nau geñ gec na k'e naL ne
one to them they sent. "When it is near look our people
na ke' cī k'e na da sa gō djīL nī na ba Lī snL t'ī na 'a xa nau tc'ī-
behind us are camping," he said. To horse he rode. When he
them was near

- nīL 'i na dō gō k'e na bī ts'ā Lī ts'is kaL na ge das nL ka na 'i t'a
looked. Not their From horse he rode. They attacked. "Wait,"
people. them
- 2 bī tc'īL nī na da'a cī Lī bīL da dīL yīs na dā kū 'i dā' djiL de na
he said. Right horse with he stopped. Then his he took off.
there clothes
- da dī kū tc'āL tsō hī k'ec da t'a na k'a dī bī djiL nī na dā kū
Naked war-bonnet he put on. "Now," he said. Then
- 4 da Le e din de e 'a ga cī gō in da ī nan t'ān bīL īL tc'ī' Lī be
just one man from there enemy chief with to each horses with
other
- lac des t'ac na īL tc'ī' bec xa dzint dzis na daL tcinc dī Lī
they two rode. Toward knife they drew. Both of them horses
each other
- 6 be īL ts'is gō 'i na īL tc'ī yīL na gōs da Le djaL deL na bec da be-
stopped. They took hold Down they pulled Knife with
of each other. each other.
- ts'ōL ts'īn gō daL a ne īL ts'ī yes xī na
they stabbing both they killed each other.
- 8 dā kū n'a'e nas yes ka na gō ndas yes sī na bī ka dji ī da nac-
Then over they were Around them Among he
there waiting. they came. them attacked.
- n ka na da gōL t'ō na k'a hī da Le neL 'ā na k'a dō ge nL nī na
They shot but the together fell near. Arrows did n't hit
arrows him.
- 10 ba la gō dō ge nL nī gō dā kū is'a gō da gō ke L'a ye ī ts'is sī na
Bullet too did n't hit Then after a sole of his they hit
him. while foot him
- k'a be bī hī gō lā gō ts'ī des tse na da Lī da na kī Lī Lī gai
arrow with. Those too many he killed. Horses two horses white
- 12 ts'ī LinL t'e dā kū 'a gō des tse e Lī Lī gai ī da'a xa nec ī sī la
both the Then there where they horses white close two
same. killed lay.
- L'ōL yī ze xa yī djai na da yī ka' da na yīs djai na dā kū da
Rope its he had taken Right on it he had put it back. Then
mouth off.
- 14 'a gai ba nc n ya gō gō yes xī na 'āL tsō gō ga na da Le e īL tcin-
that while he stood they killed All they Just one child
one there him. killed.
- dja kū de da'ai na et dī na in da' yīnL kī na dā kū na kī īL-
small just that was Enemy took it. Then two
one missing

- tcin dja hī kūc n bī ga nī hes gīt' bī dja di gō hec gīt' 'a xa a gō-
 children here their arms they cut Their legs they cut Having
 off. too off. done that
- 2 dza de gō 'āL tsō gō ga na
 all they killed.
 dā kū 'a ga ne na da hī ze sī ma lōn ye na da he za dā kū
 Then the they moved. Cimarron they came. Then
 others
- 4 gō k'e da tc'e be da īc dīL kī 'et dī dā kū da kwe Lī īL yīs
 their in vain they asked Were Then there horses they
 folks about. none. rode
 ts'a bī tc'īL t'e 'ā'e gō k'e bī dī des tse e ba tc'int kai na 'ā'e
 eight of them. There their where were to them they came. There
 folks killed
- 6 k'a hī na da zes lai na kū gō dī ī be īs L'ō gō nac nt djai sī ma lōn e
 arrows they picked up. So four bundles they brought Cimarron.
 large home,
 dā kū yū da bac nt djai īL ka yīs nī k'a hī nan t'an bī dī yes-
 Then Ute to them they To each they gave "Arrows chief was killed,
 gave them. other them.
- 8 yī na da ī lan da na gōn dzō e dō dī k'e gō gō k'a nī yū da hī
 very many fighting not like his they the Ute.
 that arrows," said

57. A DUEL BETWEEN SCOUTS.

- Le gō 'ī ya ne xa na na ze na dīn de nañ ka xa na ts'it t'ī na
 Another buffalo they camped An Apache went up a hill scouting.
 time for.
- 10 'a ga cī gō 'īn da nañ ka xa na ts'it t'ī na īL da cī xai tc'is t'ī na
 There too enemy went up a hill scouting. In front of they came up.
 each other
 īL ts'īL tsa na dā kū na cī'ac na na Le tc'ī gīc na ī La n t'ac
 They saw each Then they two stood. They made signs. "Let us
 other. meet,"
- 12 tc'ī nī gō na Le tc'ī gīc na dā kū k'a hī da'a nī ye n n'ī na gō tc'ī
 saying they made signs. Then arrows there on the he put. To him
 ground
 xa yī la de gō nī ye n n'ī na dā kū gō gō k'a hī bī tc'ī xa tc'ī-
 having held on the he put Then he too arrows to him holding
 them up ground them.

- la de gō n cn'ī na nī ye dā kū īl kī gō tc'ī' xa na yī dīa de na
 them up put them ground Then bow to him he held up.
 down on.
- 2 nī ye nai n'ī na dā kū gū gō īl kī bī tc'ī' xa na dī dīa de na
 On the he put it. Then he too bow to him held up.
 ground
- nī ye na cn'ī na dā kū bec ī xa na yī'a na gō tc'ī' xa na yī dīa de na
 On the he put it. Then knife he took out. To him he held it up.
 ground
- 4 nī ye nai n'ā na dā kū 'inc dī hī k'a bec 'et dī bī dīl nī na
 On the he put it. Then this side the one "Knife none," he said.
 ground
- bīl na le' tc'ī gīc gō 'a yī e īl ts'ā ye e ī la n't'ac t'e ke 'a-
 With making signs, "There in the middle we will Peace we
 him meet.
- 6 lī dīe gōl nī na dā kū 'ē dī de nīn hī 'et dī gōl nī na dā kū
 will he said. Then "None weapons none," he said. Then
 make,"
- bīl īl tc'ī' n kec n'ac na 'ā'e īl nī dīe ī la dīnt t'ac na na ge ī-
 with toward they two There in the they two met. They
 him each other started. middle
- 8 gīc na dā kū ga da'a'e bīl īl ec n dī ga na bīl īl tc'ī ga na is'a gō
 made Then right they began to They fought. After a
 signs. there fight. time
- nc n de nL n de na n kē gō n yī na bī de nīn sī'ī yī tc'ī ye dā kū
 he was tired out. He began to his weapons they to them. Then
 carry him lay
- 10 gū hī k'a bec ī be ts'īs bai na bī de nīn hī yī tc'ī' ga yeL na dā kū
 this one knife hung about his His weapons toward he carried Then
 neck. him.
- gō be jī hī be na tc'al nī na dā kū xa tc'ī'a na be ga gaL ye
 his knife he remembered. Then he took it out. Under his arm
- 12 be ts'ī nL ts'ī na na gōnL t'e na bī de nīn hī yī tc'ī' na dī kas na
 with it he stabbed He dropped him. His weapons toward he ran.
 him.
- da yī tc'ī ye ts'ī des līc na das tsa na dā kū bī tsī bas nt dīs na
 Right toward he fell. He died. Then his hair he cut around.
 them
- 14 bī de nīn hī 'āl tsō bī ts'ā na cn'ī na kō ka ye dā kū na da gō-
 His weapons all from he took. To the then they ran
 him camp
- nt dī dzō na gō ke ya hī bī tc'ī ye gō ke ya ye n das es n da na
 off. Their country toward their country they came.
- 16 'ā'e ga bīl da gō das na ī gōl ka gō da bīl gō da se na
 There with it they danced. Having a good time they danced with it.

58. A CAPTIVE WOMAN ATTEMPTS TO MAKE PEACE.

- | | | | | | | |
|--|--------|----------------|---------------|----------|---------|------------|
| | da kwe | na da hī ze na | kōL tcī de hī | xa ya ye | ‘ā’e ga | kōL tcī de |
| | There | they were | Canadian | down. | There | Canadian |
| | | camping | River | | | River |
- 2 i cōnc ye ‘ā’e yō gō cī in da ī gōNL tsa na dā kū i t’a nL dā
Salt River there beyond enemy saw them. Then early
- ‘an da ye yō da tc’e kē da La au bī ga na ‘ā’e ga ba lī bī LīNL-
far Ute woman by herself her tipi There to horses they
was. her
- 4 ‘ac na t’a nL dā gō dā kū yī ts’ā na di kas na kōñ ka dji dā kū
two rode, early. Then from them she started to the camp. Then
to run
- ‘a gai in da ī bī ts’ā lī ye La dec t’ac na dā kū tc’i kī hī kwe
there enemy from horses with they two Then the woman there
rode back.
- 6 kōñ ka yī ye hī kas na bī k’e’ yīL k’e gō nL’a na lī yī ka La na-
camp in she ran. Her folks she told about it. Horses after they
them
- da des kai na lī na dai ne yō na dā kū lī jō hī da yōn tcī’ na
went. Horses they drove Then good they lassoed.
up. horses
- 8 yī ke’ da n des bī na dā kū Le’ yī tc’i’ lī yī bīL yī nī na dā kū
After they rode. Then some toward horses rode. Then
them them
- in da’ da La ne na ‘a cī lī bīL na ‘ī nī na bī tc’i’ lī
enemy were many. There horses with they rode Toward horses
back. them
- 10 ye La da des kai na
with they went.
- dā kū ‘ic di gō in da’ is dza nī yī tc’i’ lī bīL k’es n t’ī na
Then from there enemy old woman toward horse with came near.
too them
- 12 da nan t’a gō dā kū in da ī lī bīL da da dīL yīs na ‘ic di gō
Only she talked. Then enemy horses with stopped. From here
- yū da hī i Lī ga tc’i nt t’i gō t’e ke ‘aL tc’i dle hī ka in da’ is dza nī hī
Ute everyone stood in a Peace they were Enemy old woman
line. making.
- 14 da dīn de neL’ā dji xa t’e gō yī ye’ lī bīL na dīL is na t’e ke
men end of line this way among horse with she rode. “Peace
them

- 'an na xī le xa dī bīL nān dī se yīL nī na dā kū t'e ke 'a tc'īL dīa na
 to make with this with we come," she told Then peace they made
 you them.
- 2 īL nī dji cī t'e ke 'a tc'īL dīa na dā kū 'a ga dji dīn de
 half of them. Peace they made. Then over there men
 neL'a dji da xa da xaL ts'ī nat dzō na
 end of line already commenced to fight.
- 4 dā kū yō da hī ī gō de hī ka da' ye yī des dje na yīn de cī
 Then Ute their property on edge they piled. Behind it
 of stream
 xa ya nas dje na dā kū Lī ī k'a gō na ye da da hes L'ō na
 they lay. Then horses it was in arroyo they tied.
- 6 naL ts'īn it dzō na gō tc'ī na dī dje na īn da ī dā kū da 'a xa ne cī
 They were fighting. Toward were coming the enemy. Then close
 them
 yīL gōs das ts'is sī na dā kū a ba tci is dza nī tse nīL ī ya'aL gō
 with down he fell. Then Apache old woman ax having in
 her hand,
- 8 īn da ī ac dō dat tsai gō yī tc'ī da dīL gō na yī ga ne tse nīL ye
 enemy not yet dead toward she jumped. His arm ax with
 him
 ī la yīL nī na daL ts'a ne dā kū bī be t'ō dī yai dnt ts'is na
 she cut off, both sides. Then his wrist guard she pulled off.
- 10 yī bī e ye na ts'īnL nī na
 His belly she threw it on.
 dā kū īn de da yīL n keL net dzō na Lī ya gat dai yes īnL na
 And then with they commenced Horses they took away.
 to fight.
- 12 'an da ye 'a da yīs sī na dī ī Lī ya gai yint djai na dā kū da nī
 Far they stopped. Four horses they took away. Then on foot
 hī kai na īn da ī ge īL ts'a ne Lī bīL k'e da hī nī gō 'an da ye 'a yī-
 they went enemy from both horses they rode. Far they
 sides
- 14 sī na t'a dji cī na da hī kai na īn da ī k'a da ī ke' ye hī kai na
 stopped. Back they came. Enemy it was behind walked.
 ge xa da dī'ai gō yī da na das kai na yīL gōs da hī kai na da xa t'en-
 Singing facing they come. With down they got. Any way
 them that
- 16 da da bī tc'ī hī kai na 'a xa dau ye da īnL t'ō na da dō na a dīL-
 toward them they came. Near they started to Not moving
 shoot.
 t'e e 'āL tsō āī ga na 'āL tsō yī tsi xa yint dzis na 'a cī ga
 all they killed. All their hair they took off. There

bī gā ye na das kai na da xō n da si na da de sa na si ma lōn yi
their camp they came back. Immediately they started back Cimarron

- 2 hī tc'i ye dī be yis kā gō si ma lōn ye na he sa' 'ā'e da gō das
toward. Four days Cimarron they camped. There they
danced.

'a xa t'e gō kōñ ka
This way camp was.

59. THE HORSES OF THE OLLERO ARE STOLEN.

- 4 dī i la dā ō ye lō hī si ma lōn ye k'e na da sa i yañ ne xa na den-
This long the Ollero Cimarron they moved "Buffalo we are going
ago out.

za nī gō k'e na da sa dā kū ya nī lō 'ai si ma lōn hī 'ai ke gō t'i
for," say- they moved Then Llanero those Cimarron they lived.
ing out.

- 6 dā kū ma gī Lī ga da yes nīL Lī n jō hī dja 'a gō dja'an tsa i
Then Max- horses to loaned, horses good, burros mules too,
well them too,

'ai gō gōL gai ye k'e na da za kūL tcī de he da kwe na da he za
these On the plain they moved Canadian River there they came.
too. out.

- 8 na de za k'ai xac tcī ye na da he za na de za da kū ga ye na da he-
They Willowsstand they came. They Dakūgaye they came.
went. went.

za na de za tse Lī tcī na xa bīL i ye na de za na dōs tse 'aL 'i ye
They Red rock hangs down they came. Pipes they make
went.

- 10 na de za i ya ne bī gā ye 'ā'e i ya ne 'et dī xa cī cī 'i ya ne
they Buffalo their home there buffalo were Some- buffalo
came. none. where

bī ja ja kū de na kī ts'is lō nas n lōs i yañ ne 'et dīn da da bī na
its calves small two they They led Buffalo were none by them-
lassoed. them back. but selves

- 12 na i t'i na
they were going about.

yō gō ye na de za gai ya dān ne ca ye na ye na he za na beL-
Beyond they started. Canyon Cheyenne they came. Nabeltc'-

- 14 tc'i di ye na he za na da de za yō gō ye kōL tcī de hī' 'a na da he za
Idiye they came. They went on. Beyond Red River there they came.

¹ There are two streams named kōltcīdehī, "Red River," besides the Canadian and some days travel from it. It has not been possible to locate them.

- kwe lī xa da nes n de ī ya ne da le neL 'a da la ne bī ka na da za
There horses they rode Buffalo to- were very After they
after. gether many. them moved.
- 2 bīL na da ts'is de m be hes del' na yīs kā gō ba lī na naL yīs
With they rode. They brought Next day to horses they rode.
them meat. them
na na da ts'is tse m be na xes del' dā kū ī tsī ī da la ne da ha-
They again killed They brought meat Then meat was much. Never-
them. again.
- 4 t'en da ba lī na das yīts' lā gō na na da ts'is tse m be na-
theless to them horses they rode. Many they again killed. They brought
xes del' da la ne ī tsī ī
meat again. Very much meat.
- 6 da kū na tca gōL xel in da' ga da hn ba na lī ga da ne yō na
Then it was dark enemy to came as Horses from they drove
again them a war band. them off,
īL nī dji cī lī ī dā kū yīs kā gō ba a da go ts'is ya bī ke' lī das yīts
half the Then next morn- they found it After horses they
horses. ing out. them rode.
- 8 da gō ga n de yō na da bī ke' ye na kī ge yīs kā da ha t'en da da dō
They chased them. Right behind two days passed nevertheless not
them
be tc'inL kai na 'a cī na t'a dji na da de za 'a gai lī ga na des-
they overtook Then back they moved. Those horses from they
them.
- 10 dzō ī lī Le' ga da cnL kī da'ai be na da hī ze da 'āl ts'a ne lī
drove horses some to they gave. Just with they On both horses
off them those moved on. sides
da ts'int t'e das des ī gō na he za tsī gaL lī' ts'inL tsa na dā kū
they rode scouting, they traveled. Wild horses they found. Then
- 12 ba gō nīc n'a dā kū lī jō hī da tc'ōn lō' dā kū bī tc'ī' lī xa da-
to them they Then horses they lassoed. Then toward horses for
sent word. good them
nes n de n dā kwe mī k'e ye xe n kā dā kū ī ne gō lī nL n de
them they Then there drylake they Then this side horses they made
rode. were. run.
- 14 ī ne gō Le' bī nais yes sī dā kū 'at da gōs yā' da gō nīL ī
This side some surrounded them. Then they noticed them. They looked
at them.
gō ts'ā la hī des kai dā kū 'a ga cī da bī da sī cī bī tc'ī' lī
From them they went. Then from there right in front toward horses
of them them

- be la das des kai na na kū yau gō ts'ā nən nL n de da na bī da cī
with they all went. Back this way from them they ran. Right in front
of them
- 2 bī tc'ī. Lī be la na das des kai dā kū da tc'ō le. Lā gō ts'is lō
toward horses with they all went. Then they began Many they
them to lasso. lassoed.
dā kū Le. Lī ja da Le e gō ke. na ts'it t'ī na 'ai hī Lī tsin gaL li.
Then one colt one behind it it followed. That horse wild
one horse
- 4 bīL tc'a de na Lī ja hī da'a xa nau gō ke. hī kas na 'ai da bīL
with it he rode The colt near behind ran. That with
after. him it
da tc'int de na i Le da ts'is sī gō dā kū a gai Lī bīL tc'a de hī 'ai
he rode. He was missing it. Then the other with it was that
horse it running
- 6 Lī ts'is lō na tsī gaL li. ts'is lō na dā kū na na be tc'inL Līc na
horse he caught. Wild horse he lassoed. Then he held him.
dā kū Lī ja n da'a gō ke. n xe t'e na dā kū ba na da tc'it dlō na
Then colt right behind it it stopped. Then at him they laughed.
there
- 8 dā kū tsī gaL li. Lā gō na da ses lōs kō ka ye
Then wild horses many they led back to camp.
na da de za gōc tc'ic dō kōL tcī de hī bis n da cī kō i cō cī e
They moved. West Canadian River up stream to bitter
water (?)
- 10 na da he za kwe tsī gaL li. na dziL tsa be na nas des deL' 'ā'e ga
they came. There wild horses they saw They came up to them. There
again.
da na kī ye ts'is lō. 'a cī na da de za na gō nt t'ī ye na da he za
only two they Then they went back. On top of a hill they came.
lassoed.
- 12 'a cī da kū gā ye na da he za k'ai xac tc'ī ye na da he za
Then Dakūgāye they came. Willows stand they came.
kōL tcī de ye na da he za 'ī'e gō ga sī ma lōn ye na da he za
Canadian River they came. Next time Cimarron they came.
- 14 da'a gō ke ya ō ye lō hī k'a hwōc tc'ic dō i na da sa 'ai da yī
Right their Ollero those west they went They by
there country. back.
lī dō hī da'ai na na gō n t'ī gō 'ai bī ke ya na xī k'a 'a gai
El Rito there line runs those their country. We there
- 16 sī ma lōn yī 'ai na nī na gō n t'ī na xī k'a 'ai na ke ya da'a sī ma-
Cimarron there line runs. We that our There Cimarron
country. ron

- lōn ye in da' na xa na ts'īL kī n da dō gōs tc'is ī dō bī ts'ā
 enemy to us came but not west not from them
- 2 na na hī dīt dzō da'a cī yō gō ye gō be daic dīL kī bīL na ts'ī nī-
 they ever ran. From there east they went to With when
 them. them
- dzō gō 'ā da ye gaL Lī bīL ī la na da n dīL kī 'a cī Le' da tcī-
 they far away horses with they follow each Then some when
 fought other.
- 4 yīL xe gō Lī da ba ga da cī nīL 'a cī in da' bīL da tc'īL kai
 they killed horses from them they Then enemy with they came.
 took away.
- sī ma lōn ye 'ai na da kōñ ka da gō das gō yō gō ye xa das des 'ī gō
 Cimarron there camp was. When they east watching for
 danced them
- 6 dā kū gō das
 then they danced.

60. AN EXPEDITION TO THE ADOBE WALLS WITH KIT CARSON.

- 'ai gō sī ma lōn ye gī dī in da' bīL xa na de za yō da a ba tcī
 Those Cimarron Kit enemy with went after Ute, Apache,
 too them them.
- 8 sōL n dau na kai ye dinc dī dīn de da cī djaie yīL in da' yī ka
 soldiers, Mexican; four people located with enemy after
 them them them
- na des sa da kūL tcī de hī xa ya hweL dī ba de gō ye ye in da'
 they went. There Canadian down HweL dī ba de place called enemy
 River stream
- 10 ya nan sa na da La ne gō bī kōñ ka na 'ā'e ga 'a gō xa de na
 to them they came. Many their camp was. There it was near
 bī kōñ ka hī dā kū ca 'ī'a gō bī tc'ī' na de za na da'an da he ye
 their camp. Then evening toward they went. Some distance off
 them
- 12 nañ ka'a dāL 'ī na da kwe cī dje na bī kōñ ka hī 'an da ye da
 they looked for them. There they lay their camp some way off.
- dā kū dī na hī ze na Le gō 'ā'e ga kō' da ts'īnL tsa na yaL kaL gō
 Then those they were some of there fire they saw. At dawn
 going them
- 14 dā kū bī tc'ī' Lī be La das des kai na gō ts'ā Lī ye La des kai-
 then toward horses with they all went. From horses with they went.
 them them

- na bi kōñ ka ye na ki di iL ka·dji bi kōñ ka na i lā gō bīL xa tsī na-
 Their camps two one above their camps Many with they began
 places the other were. them to fight.
- 2 dzō na da·āL tsō i Le dzinL yis na dā kū i ka·dji bi kōñ ka hi kec n yō-
 All rode together. Then above those camped they
 chased them.
- na na i ya dji bi kōñ ka hi ye na sn yō na bīL na ts'i nī dzō na
 Below those camped they chased them With they fought.
 in. them
- 4 Lī ba ga da ci nīL gō bīL na ts'i nīL dzō na da da xa t'e gō ca·i'a na
 Horses from them they with they fought Just that way it was
 were taking them again. sunset.
- sōL n dau hi da·ai na Lā gō . yī des tse na a ba tci hi k'a
 The soldiers those only many they killed. Apache those
- 6 da Le e gō yes xī na Le gō ge yī Gas nL dli na ba la ge ges dli na
 just one was killed. Another was just wounded. Bullet went in.
- Le· kwe gō kā gā ye k'a ga da yī sī na da gō kā t'a gō na dā kū
 One here his ribs arrow hit him, just the skin. Then
- 8 bi gō Lā gō das des tse na bi kōñ ka hi bi i gō de ·āL tsō nac n·i
 those many they killed. Their camp their goods all they brought
 too back.
- i ya dji bi kōñ ka hi ·ai yī ke· na gō n yō yī ka·dji bi kōñ ka hi k'a
 Below those camped those after they chased. Above those camped
 them
- 10 bi i gō de bi gā hi bi li hi ·āL tsō na da ses·i na da da·a bas ye dā kū
 their goods their their all they brought wagons with. Then
 tipis horses back,
- yis kā gō t'a dji ci n ke na da ts'is kai ·a ci kwe si ma lōn ye
 next day back they started. Then there Cimarron
- 12 na da ses kai ·ā·e Ga da gō das da gōL hi ye e dji da gō das
 they came back. There they danced. Until they were they danced.
 tired

61. AN UNSUCCESSFUL EXPEDITION LED BY MAXWELL.

- a ci na yī ke·gō di dza di hi dīn de Lī naL na des yis tcic ge-
 Then after that fourteen men horses rode. Black
- 14 djin ye da nī dje· yis kā gō Lī naL na des yīs' tcic ·an ye da kwe
 woods they slept. Next day horses they rode. Tree stands there
- da nī dje· na yis kā gō Lī naL na des yīs' k'aiL ba ye ye da kwe
 they slept. Next day horses they rode again. Brown willows there

- da ne dje' kŭl tsō ye ye da ne dje' na yis kā go dja na mī i Lā ye
they slept. Yellow river they slept. Next day at many bats
- 2 da nī dje' na yīs kā gō Lī naL na des yīs' bōs gī ye Lī na hīL yīs'
they slept. Next day horses they rode. Bosque horses they came
riding.
- ma gī 'a bī Gā ye banL na LīnL yīs' na kai ye n da hīL yes na hī se
Max- there his home we rode. Mexicans, rode there. They
well arrived.
- 4 da bā si da be ye na hī se da la ne ka di kō i la das li dā kŭ
Wagons with they ar- Many, three there were. Then
rived. hundred
- ma gī tc'al tsō na xa da yīn la ka dje Lī gai i bī tse' i 'ai na xa
Maxwell war- for us made. Turkey white its tail that for us
bonnets
- 6 da yīn la is Le 'āl tsō Lī jī gō na xa 'a da yīn la e' Lī gai i
he made. Leggings all black for us he made. Shirts white
na xa yīnt dja i
to us he gave.
- 8 dā kŭ n ke na da za gōL gai ye in da bī tc' i' a la mō mō djō
Then they started. On the plain enemy toward Alamo Mucho
gō ye na ye na he za' de lai lañ gō gō ye na ye na he za' bōL dal
where it is they came. Tierra Blanca place named they came. Portales
named
- 10 gō ye na ye na he za' sa la da gō ye na ye na he za' na da de za
place named they came. Salada place named they came. They started.
kō Lā gō sīL ka na da kwe na he za' na de za da kŭ 'e di ye
Water much lies there they came. They Water none
started.
- 12 na he za' in da' bī kōn ōnc k'e na kō da ōnc k'e ye i ts' i ne da hī ts'e-
they came. Enemy their camp signs Where they had bones they having
were. camped chopped
gō ge ya na da hī n'a na de za dā kŭ 'a gō kŭ Lā gō sīL ka na
lay in piles. They Then there water much lies
started.
- 14 'ā'e na da he za 'ā'e gō in da' i bī kōn ōnc k'e da hī la he na dā kŭ
there they came. There enemy their camp signs were very Then
many.
Lī i na da yīs tse na kŭ hī ka bā ye Le' tc'e kē das tsa na kwe
horse they had killed. The edge, some- woman had died. There
water, one
- 16 tse da sil la tse hī iL k'a da hīs nīL' dā kŭ yī ya ye n nL kī na
stones lying stones on each they placed. Then under it she had been
other laid.

na kai ye da kwe xa ya na 'a ci xa na yinL t'e na 'ac di ya gōn de
 Mexican there went up. Then he took her up. From he shouted.
 there

- 2 da kwe bi tc'i' i La da des kai n da kwe siL ki na kai ye hi 'āl tsō
 There toward they all ran. Where she lay Mexicans all
 him

na ye hi xa yi' i gō da gō tc'i' gōn de la tsin ne na kū gō be neL-
 property having taken up he shouted. Bracelets so far they
 reached.

- 4 'a na da 'ai na ba da tc'inL de
 Just these from her they took.

dā kū da 'a ci da 'a'e gō ke' dji zas n ke nL kā n gō ga gō
 Then from right on them snow began to So one could n't
 there there fall. see

- 6 biL n yōL' gōs k'ats' tcic 'et di dan hi gō 'et di dā kū da dō
 with it It was Wood was Food too was Then not
 blew. cold. none. none.

da i dā e na ki na he yis kā dā kū t'a dji ci bi ts'ā na diin kai
 we ate two days passed. Then back from them we went.

- 8 da kū ci de xa bi ke ya da ni ye ne daL dzi t'a dji ci tcī na
 Very close Texans their they They were Back hungry
 country say. afraid.

na deñ kai bōs ki e ma gi bi gā e mbō na xai yes xi i k'a ni
 we came. Bosque, Maxwell his home steer for us he killed. Flour

- 10 di i i ziz ye na xai nt djai ga he gō da Le e i ziz ye na xai nt'i
 four sacks to us he gave. Coffee one sack to us he gave.

dā kū da Le e Li gai nL ki dā kū bō hi 'āl tsō da hinL gaL'
 Then one (man) horse to him Then the all we ate up.
 he gave. steer

- 12 dā kū bō da na dzōL hi ye na xa k'e na yis tcī bō Li k'a i di ya xel
 Then cattle where those for us he wrote. Steer fat they should
 herding kill.

da 'ai na dzōnt t'e tsī gō na da' kai na xil ni gōs k'ats' 'a ci
 "Just they making you go home," he told us. It was cold. Then
 that provision

- 14 n ke nan n kai gōs kan na xe yis kā gō si ma lōn ye na n kai in da'
 we started home. Six for us days passed Cimarron we came. Enemy

da dō da hinL tsa
 not we saw.

62. THE APACHE MEET A TEXAN.

- | | | | | | | |
|--|---------------------|-----------------|-----------------------------|-------------------|--------------|---------------------------------|
| | i la dā
Long ago | 'a gai
there | cī ma lōn hī gō
Cimarron | din de
Indians | 'ai
those | bī ke ya dā
their
country |
|--|---------------------|-----------------|-----------------------------|-------------------|--------------|---------------------------------|
- 2 yō gō ye gō gōLgai ye ī ya ne xa na de za dzīL tc'it djai ye da kwe
beyond plain to buffalo for they Moun- stand there
camped. tains
- na he za dzīL n tsai ye na he za da gā dī m be da hī deL gō na hī ze
they camped. Mountains they Antelope they were bringing they were
large camped. camping.
- 4 dzīL n n kel le ye na he za ga dja e ye na he za da gā dī da'ai na
Mountain flat they Gadjaeye they Antelope only
camped. camped.
- m be da hī deL kaL de ī'a ye n na he za sī gō lō xō ye n na he za
they brought Cedar it stands they Cigorojo they
back. camped. camped.
- 6 dā kū tsī gaL lī' kō sīL ka 'ā'e xe n ka na dā kū ts'inL tsā
Then wild horses lake there were together. Then onesaw them.
- bī nas des deL dā kū ga a gōs yā gō ts'ā nān nL n de da bī da cī
They surrounded Then they saw From them they ran. In front of
them. them. them
- 8 be daic nL ka daL tc'ī cī bī tci' lī be la das des kai da tc'ōn lō'
they went. From all toward horses with they rode. Theylassoed
sides them them.
- na dī kai ī lī ts'is lō' n na da ses lōn ts'e dā kū na kī yīs kā
Twenty-three horses they They led them back. Then two days
lassoed.
- 10 yō gō ye na da de za dā kū kū 'et dī ye na da he za yīs kā gō
beyond they camped. Then water was not, they camped. Next day
t'a nL dā bōn da ye dā kwe na da he za dā kū 'a gai gōLgai ye
early Bōndaye there they camped. Then there plain
- 12 ī ya ne da tc'e xa na dac n ka
buffalo in vain we looked for.
- dā kū īs 'a dā kwe le' lī na na īc nī na ka tcīL t'e dā kū
Then time There some horses were riding three of them. Then
passed.
- 14 ca'ī'a gō lī na'ī nī kwe xa ya ye in da' da la ne gō n kel ye
evening horses they "There below enemy many on the flat
rode back.
- dā kwe da xen ka tc'in dā kū dā kwe bī tc'ī' lī dadesyīs dā kū
there are staying," he said. Then there to horses they Then
them rode.

63. A UTE IS SAVED BY HIS WAR-MEDICINE.

- i la dā dō ke Lī yō gō ye kī i hī ka dā kwe 'ā'e n i t'ā dīn de
Long Picuris beyond houses stand. There there was People
ago ceremony.
- 2 Lā gō dā kū gōn das dā kū dzīl i 'e gō dīn gō dzīl i bī k'a ye
many. Then was Then moun- when it moun- on top
dance. tains was over tains
- xa na za dzīl dze na dzis ga ye da'a cī kōn ka dā kū 'is 'a dā kū
they Mountains around white there camp Then time Then
moved up. was. elapsed.
- 4 sī ma lōn i bī t'c'i ye na de za mī k'e gō jī ye na he za na de za
Cimarron toward it they Dry lake black they They broke
camped. camped. camp.
- tcōnc ja dzō ye na he za deL dīL nī ye na he za na de za k'e kōn-
Tcōncjadzōye they DeLdīLnīye they They broke K'ekōn-
camped. camped. camp.
- 6 tsō ye bī ja ye na de za tseL gai ye na he za da 'a cī kōn ka
tsōye small (?). They broke White rock they There camp
camp. camped. was.
- yō da hī k'a sī ma lōn ye bī kōn ka 'a dā da Le e kī na ga na
Ute those Cimarron their camp was. Then one town went.
- 8 sī ma lōn ye whīc kī gan dī ye na yec t'c'i na
Cimarron whisky canteen with he bought.
- dā kū yō gōc dō īn da' ba sīnL ka na dā kū da LaL dīL t'e ye gō
Then from east enemy to was coming. Then just one
him
- 10 yīL n ke Lī ne dzō na dā kū a ba t'cī hī da gōn nī yō da hī gō
with he started Then Apache knew it. Ute too
them to fight.
- whīc kī hī na i dīl gō yīL i Lī na dzōL na bī k'e Lī be na des kai na
whisky when they they fought. Their horses with went.
drank again people
- 12 dā kū kōL t'cī de hī ka L'a ga yīc na be Lī da nes n de na da kū
Then Canadian River by its side he With horses they came Then
went. there.
- ts'i be Lī da nes n de gō bī kan ga ye bī gan sī na Lī yī ze
when they got there his chest he was shot through. Horse his neck
- 14 nac t'cī na da kwe gōs da hī Līj na dā kū i ze bī kan ga xa das t'i hī
he put his there down he fell. Then medicine that his chest across
arms, wearing

- ba k'e tc'i'a na bī ze cī dīl ge xa ye hī dī ce gō sī da na
for him he untied. His mouth from blood when he spit out he sat.
- 2 dā kū L'ō ke ts'is kas de hī ye bī za be ts'inL sī na ī yīnL n de na
Then buffalo grass with his mouth he put in. He swallowed it.
dīc dī bī za be ts'ī nL sī na
Four times his mouth he put in.
- 4 k'a dā na dōs ts'e hī be ca dī ye' 'a le nī na dā kū
"Now pipe with for me smoke prepare," he said. Then
ba dī ye' tc'ī la na na īl t'ō na dā kū dī dīl ī ke ts'inL dō na kō cī
for smoke he pre- He smoked. Then this blood stopped. Here
him pared.
- 6 bī dje cī ba be ts'is L'ō na dā kū da'a sī da na
his chest for him he bound up. Then there he sat.
in da ī be daic nL ka na kōL tcī de hī da ka L'a ye Le' ts'ī yes-
Enemy they started after. Canadian River on bank one was killed.
- 8 xī na dā kū yō gō ye bīl īl tsī nat dzōL na bī den nīn hī gō tc'ī-
Then beyond with they fought. Their weapons they throw-
gō dai yī nīl gō 'an da ye 'at da ts'is sī na da Lī da Lā gō ba gat-
ing away far they stopped. Horses many from them
- 10 das zez nīl na da bī tsa 'a t'ī da gō dai yī nīl gō 'a cī bī na ye' hī
they took. Even their gee strings they threw away. There their goods
'āL tsō nac n'ī dā kū bīl na dai ts'ī yōs 'a cī bīl da gōn das
all they brought Then with they danced. Then with it they danced.
back.

64. PESITA IS SHOT.

- 12 ī la dā sī ma lōn e la sōn da ts'is kai dā kū bī se da Le' dīn de
Long Cimarron rations they came. Then Pesita another man
ago
da dō kō he ī le ī nīl t'ō k'a ye dā kū kwe yī Gas n dī
no one commenced to shoot arrows with. Then here he was
knowing each other wounded.
- 14 dā kū da'ai bī yes xī dā kū ō ye lō ba da nes n de bī kōn ka gō
Then there he was Then Ollero to him they ran. His camp
killed.
bī se da bī kōn ka gō da kū īl tc'ī cī ke ne nL n de ī le da ī nīl t'ō
Pesita his camp so near to each they ran. They shot at each
other other.
- 16 bī se de kwe Gas n sī īl kī be bīl ī na idzint tsī da dō da LāL t'ō
Pesita here was shot gun with. With it he fell. Not they shot
each other

- da 'a na bī se da k'āñ ke dā kū ō ye lō hī i la da des kai gō ts'ā
Only Pesita was shot. Then the Ollero all went away. From
them
- 2 gōc tc'ic dō bī ke ya yī tc'i ye i na tsit tsī cōj dā kū yī ke' gō
this way their country toward they ran off. Then afterward
bī se da da Le e Lī n jō nī gai nL ki dā kū t'e ke 'a na djit dla
Pesita one horse good gave them. Then peace they made.
- 4 dā kū da na na 'ā na la sōn bī ga nī bīL na da tcaL t'ō na Le'
Then same place another Americans with they shot. Another
ration
kwe gō ga ne dī da i tsi na yī gan tsī na Le k'a kwe gō kā ga ye
here his arm this only flesh was shot. Another here his chest
- 6 ye gan sī na dā kū kī hī bī na den deL' bīn ga ne hī a hin dī hī hī
was shot. Then house we surrounded. American the agent
dō yī ka t'i da dō bīL dō LōnL t'ō
was unwilling. Not with we shot.
- 8 'a cī na yī ke' gō da na na 'ā bīL da na tcaL t'ō na Le' na gō-
There again same place with they shot again. One was killed.
yes yī na dā kū Le k'a gō sīL na i gō'a gōL t'e na bī tc'i' Lī nīL na-
Then one was caught. They locked him Toward horses
up. him
- 10 des yīts' dā kū da tc'inL la e naL la dji Lī yī kas dā kū dī gōL-
they rode. Then only one in front of us horse rode. Then they
nan dī na n n t'i na bī ka tci Lī ts'is kaL na 'a gō xa dau Lī gōL
stood in line. Into them horse he rode. When close horse with
him
- 12 yī yes xī na dā kū Lī i bī ts'ā ye ba n ke cn ya na dā kū dī gōL-
they Then horse from he started on foot. Then battle
killed. line
nan t'ī n ge da i nL t'ō na ge ba tcaL gaL gō da dō ge n sī na
shot at him. Although he was going slowly not he was hit.
- 14 bī ts'ā tc'i ya na dā kū bī tc'i' Lī naL n des n de xa na na dla de
From he went. Then toward horses we rode. They did the
them them same way.
dō yī ka na na t'i dā kū na k'e i gō'a yīnL t'e n na xa nai nL kī
Again they were Then our folks the in jail to us they
unwilling. brought.
- 16 dā kū da dō bīL da LōnL t'ō dā kō n na xe kai sōL n dau
Then not with they shot. Then they came home. Soldiers
na xa Lī be LīnL yīs dā kū 'ā'e ga t'e ke bīL 'a na tc'i dla
to us horses with rode. Then there peace with they made.

- yū gō ye k'a dja e yi bī t'c'i ye ga dja e bī ya gō n'a ye na da he za
East K'adjaeyi toward it, Gadjae below arroyo they came.
- 2 da l'e dī i ya ne hī gō ts'ā na hī n dī l n de bō bō da dix-
At night these buffalo from them they ran off. Bō bō they were
nī gō dā kū ga yīs kā xa da yes t'i cī Lī gō L da da zī gō gō dis i
bellow- Then it was They went up. Horses with when they they
ing. day. went looked.
- 4 Lī na hī nī da nL ts'ā ye i ya n na da la ne na da t'c'i ne dā kū
They came from all direc- "Buffalo very many," they said. Then
back tions.
Lī dī n jō hī da t'c'ō lō k'e da ns des bī dā kū da kwe gō nL ke L ye
horses very they lassoed. They rode. Then there where it was level
best
- 6 he n ka bī ka dji Lī be la das des kai na da ts'ī l tse m be da xes de l'
they Among horses with they all They began to They brought
were. them went. kill them. meat.
Lā gō na da ts'is tse na yīs kā gō bī L na na da ts'is de Lā gō na na-
Many they killed. The next day with they went after Many again
them again.
- 8 da ts'is tse m be na xes de l' na yīs kā gō bī L na na da ts'is de
they killed. They brought meat The next day with they went after
again. them again.
m be na xes de l'
They brought back meat again.
- 10 dā kū ca i'a gō na nac nī t'a dā kū k'a hī 'et dī k'a de
Then evening he talked again. Then "Arrows are none. Now
da dī n gec i k'a 'et dī in da na xin L tsa de dō ya ye bī L da-
we fear. Arrows are Enemy if he sees us nothing with we
none.
- 12 lō nL t'ō xa'a t'e dā kū i tsī i Le' da dī t'ō gō bī L n ke na da za
can shoot thus it Then meat some undried with they started
is." back.
dā kū i k'a ne ba na da in t'c'ā da kwe ya da ca nī L t'a dji cī na he-
Then flour they left. There they piled it up. Back they
went.
- 14 za k'a da Le e Le' na da ts'it tsī Le' da 'et da dī Le' na na kī
Arrow one, some they had. Some they had Some two.
none.
'ai ya dī i tsī' da dī t'ō gō bī L na da de za nL dā gō na dī ze
That is meat not dry with they started Early they
why back. started.
- 16 ī L nī dji i'ai ye na hī ze ca i'ai gō na dī ze da tca gō L xel dji
Middle (sun) was they stopped. Evening they Just dark
started.

dō n da tca gōL xīL ye dī yīs kā sī ma lōn ye ī tsi' bīL n na he za
they could not see. Four days Cimarron meat with they
it came back.

- 2 k'a 'a na da gō tc'i dle Lā gō 'a na da tc'i dla
Arrows they made again. Many they made again.

66. A SUCCESSFUL HUNT.

- i la dā sī ma lōn ye da'ai dzīL ī 'ī ya ne gō nī 'ī cī ī ba kī cī
Long Cimarron right moun- buffalo were. There Taos
ago there tains
- 4 'a cī na kōñ ka da gōs ī cī 'a cī 'ī ya ne xa na de za yō gō ye
from our camp Taos from buffalo they camped Beyond
there was. there for.
- tse da Lī jīn ye na he za ī Le dzī tsō ye na he za tsais ka ye¹ n na he za
black rock they Yellow grass they Tsaiskaye they
camped. camped. camped.
- 6 ts'is t'a ye² na he za tcīc na de n la ye na he za tcīc gō dī Lā ne ye
Ts'ist'aye they Trees in a line they Many stumps
camped. camped.
- na he za tse ts'ōs gai ye³ na he za xa na dli ne ye⁴ na he za
they camped. Tssets'ōsgaiye they camped. Xanadlineye they
camped.
- 8 tse tcī tcī ya dn'a ye na he za na bī'an ye⁵ na he za dles-
Rough stones stand up they camped. Nabī'anye they camped. Yellow
paint
- tsō ye⁶ na he za n e da hī deL gōc k'ī je bī dzes dā kō 'ī ya ne
they They brought white-tail deer, elk so Buffalo
camped. home deer, many.
- 10 ts'inL tsa na dā kū dā kwe bī tc'i' Lī na des n de bīL na da ts'is de
they saw. Then there toward horses they rode, with they rode.
them them
- da ts'it des tse dā kū 'is 'a gō na de za yō gō ye dī gōj yī⁷ gō ye ye
They killed Then after a they broke Beyond Dīgōjyī named
them. time camp.

¹ A cup-shaped stone or rock. It is said to have been a place of offering; beads, bread, or meat, being left as travelers passed by

² A small open place surrounded by trees.

³ A place of projecting rock from which many stones fall to the plains.

⁴ A canyon in which are many springs.

⁵ A large river flowing through the plain.

⁶ Yellow paint is found there in the ground.

⁷ There is a river there.

- na he za yō gō ye k'ai sī ka ye na he za gōc k'i je bī dzes
they Beyond willows stand they White tail, deer, elk
camped. camped.
- 2 m be da hī deL gō na hī ze caL gī jī hī¹ bī t'a dī gō 'a cī tse i tē'ī cī
they bringing they camped CaL gī jī part way up from stones pro-
along. there jecting
- bī tē'ī gō iL kī nac n ka ye na he za na de za tseL tsō das 'ā ye
toward it Gun-was-found they They broke Yellow stands
camped. camp. stone
- 4 tse n tcinc cī hī bīn de gō na da hī ze dā kū da gā dī m be da hī deL
Tsentcīncī sunwise they camped. Then antelope they brought
- da la ne gōc k'i je n da dō tēi gō ye gō na hī ze bīn de gō tse n-
many white-tail deer Not hungry they Behind Tsent-
too. camped.
- 6 tcinc cī hī 'ai n'a ne tse na na ts'e xa gōs'a ne na da hn za tse da
cīncī there its end rocks fall canyon goes up we camped. Stones
top
- gōL tēi ye tse da hīnL tēi ye ye tse i gaL Lī ye tse jī ka hī'a ye na-
red, rock wind blows against, stones rattle, black rock runs to Na-
water,
- 8 bī 'an ye xa ga gai ye xa na dli ne ye tse nas dzō de ye dī be
bī'anye, white spot, springs, rocks parallel, sheep
- na dji lō ye² tcan Lā hī xai ya k'e na da za i dīc L'ī cī ye³ na da-
lowered down, much down they camped. IdīcL'īcīye they camped
manure,
- 10 he za i tsi' bīL na da hī ze tēi cī ye na da he za bait dze sī ka ye⁴
again. Meat with they Red paint they camped Baitdzesīkaye
camped. again.
- na da he za dlec n tū e ye⁵ na da he za mai' kō djīc djī de ye⁶ na da-
they camped Dlecntūeye they camped Mai'kōdjīcjdīdeye they
again.
- 12 he za tse Lā ye⁷ da kwe na da zez n da da gōs e
camped again. Many rocks there they camped around, Taos.

¹ A "forked" or double peaked mountain covered with rocks. If one tries to climb, the rocks fall on him.

² Named from the killing of a mountain sheep that had to be lowered with a rope.

³ A place where blue paint is obtained from the rocks.

⁴ "Wolf berries stand there."

⁵ "White clay not good."

⁶ A small creek flows down there and the ground is black.

⁷ A place on Rio Hondo, near Taos.

67. HUNTING ELK.

- dā kū na bī ke' gō da 'ai hi k'a ye dzes xa na dec n da dic dī
Then after that there on top elk I started to Four
camp for.
- 2 kō ga gō bī ce n dī dō lō na cī gō bī dō gō dī gō xañ hwōs a kū gō
tipis, Vicentito, Luna, I, too, Victor, too he too, Juan Jose so many
bi xa na den za cī da la dji n ke nen da tsinL ke na kī bīL
deer we started I in front started Young two with
after. camping. men
- 4 n ke nen da in se na da hi xa gōs 'a ye n den da il kī i da Le e gō
I started. Ensenada it goes up I camped, gun one.
dā kū tsinL ke hi da Lī ye ij ye xa e ci bō yī ka hi 'ac na
Then young men horses with hunted. Some- cattle among they
where came.
- 6 bō bī ja yī yes xī na 'a cī Ga ca'ī'a gō cai n yī da ca'ī'an da
Cattle its they killed. From evening when for me when
young there he brought evening
dec ye bīc ya yeL xī n de yī
I went hunting. Fawn I killed. I brought it.
- 8 yīs kā gō t'a nL dā na dec n da il nī dji n'a ye na nic n da
Next early I moved Midway (sun) was I camped
morning camp. again.
dā kū ts'inL ke he kō ye i je da Le e da gā dī da gā dī tsō yī yes-
Then young men some hunted. One antelope, antelope big they
place killed.
- 10 xī na 'a cī nas n t'ī da gā dī tsō yeL xī nī xa he na dn ge bīL-
From he got "Antelope I killed," he "Hurry bring it," I told
there home. buck said.
- dic nī yī tc'ī' Lī bīL i na kas 'a cī Ga yī n yī yīs kā gō na dec n da
him. Toward horse with he went. From he brought Next I moved
it there it. day camp again.
- 12 da hi k'a xa sen da dā kū t'a dji ye ka t'ī in de da n'a cī xa na-
On top I moved Then back one could Then from were com-
up. sec. there ing up.
- sa 'ā kū des li ye na nc n da 'ā'e Ga ce nan sa i tsī i ka dji nī
There water flowing I camped. There they over- Meat she gave
took me. them.
- 14 da il GaL bīL da gō jō gō da gōn de gō da il GaL
They ate it. They felt good. They shouted. They ate.
yīs kā gō na den za dja ma hi yō gō ye hi k'a ye bec¹ xas 'a ye
Next day we moved Chama, beyond on top iron comes up
camp.

¹ Denver and Rio Grande R. R. tracks.

- kō yau n gōn da ye na he za tca gōnL xel bī ye da gō kaL gō
this way on the moun- we It was dark. Deer they were singing
tain side camped. for
- 2 L'e 'is'a dā kū n ke na nīc n da kwe hī k'a ye ba na nīc n da
night middle. Then I started There on top for I moved
camping. it camp.
- da'ī cī da dac ye bīL dīc nī dā kū da dec ye cī gō dec ye lō na
"Right I will hunt," I told Then I hunted. I too hunted. Luna
here them.
- 4 na kī bīc tsō yī ga na bīc sen dī dō gō bīc tsō da le e yī yes xī na
two bucks killed. Vicentito too buck one killed.
hwañ hōs gō bīs tsō yī yes xī na cī gō kai ī he ga gōs ts'ī dī
Juan Jose too buck killed. I three I killed. Seven
- 6 bī hī ga m be xenL deL yīs kā gō n ke nan za na gōL kī dō in da
deer they we brought Next day we moved It rained not gently
were back. camp.
- da xa t'en da da bī ye na zeL ka la gō n de dī 'ā na he za
nevertheless in it we moved. On bank long place there we camped.
- 8 yīs kā gō ī t'a nL dā k'a dī xa he 'a t'ī gō nī bī ce n dī dō
Next day early, "Now hurry get ready," he said, Vicentito.
dā kū n denL n de da le da'ac dīa īnL t'e gō dā kū na gō n gō
Then we started together five. Then round top
- 10 gōs L'a ye kō siL kā ka da cī xa sī kai na xe na nī ye dzes da le e
head of lake at edge we camp Across from us elk one
canyon of it up.
- na ī t'ī dā kū kō yau kō siL kā hī bī tc'ī ye gō da den t'ī 'ā'e na
was Then this way the lake toward we looked There
moving. out.
- 12 da la ne na nL n de da da kwe na da des kai dā kū bīc n dī dō
many started to run. Right there they scattered. Then Vicentito
'a nī 'a ga ne na daL t'e ī laL deL gōL nī 'a ga le' 'a cī n da' daL
said, "Other two of you go," he said. There one there you sit.
side
- 14 da kwe xa nīL n de nī le gō 'a ga cī de nī n dī k'a da'ī cī yīL nī
"Here run up," he "One another he "You here," he told
said. place will be," said. him.
lō na 'a yīL nī dā kū cī k'a gō n'a cī n cī nīL kī n dī da'ī cī
Luna he told. Then me in canyon he put me. "You here,"
- 16 cīL nī da'a cī ne da dā kū 'a gai da le e na ī t'ī ī ba xe nīc dai
he told There I sat. Then there one was "I will stalk
me. moving. it,"
nī dā kū yī tc'ī' xa dza 'a dī na kī dī īL kī des kaL da'a yī yes-
he Then toward he went There twice gun was There he killed
said. it up. shot.

- xī na dā kū gōs L'a ye xe n ka n n'ac dī cī tc'i' na l n de na he l tsa
it. Then head of they were from toward were running I saw.
canyon together there me
- 2 ts'int tsō cī xa t'au nas des gai' 'a cī bīl se nī ts'i cī tc'ic n kwe
Meadow this way level there it stood. Straight to me here
bī gōs t'a ye hī ne l t'ō dzes bī'a de kō yau k'e da n l n de da i ge
its neck I shot it. Elk female this way it ran down. Just
- 4 tcī tcī yī k'an nō ye hī ne l t'ō na hī nic t'ō dā kū na na t'a dji ye
timber going through I shot it. I shot it again. Then around back
i La na da des kai da dō bī ts'ā na nic t'i he bī tc'i' na dī s kas da bec-
they ran together. Not from I hid. To I ran. I came
them them near them.
- 6 ne l t'i n gō n da ye ca k'e n l n de dzes tsō hī da i ke' da da kwe
Half way up to ran down elk buck. Right there
me behind
n das kai hī ne l t'ō da dō hī des na le hī na hī nic t'ō 'ai ts'in-
they I shot. Not move other I shot again. That largest
stopped. one one
- 8 tsā i kōc dī i L'a sī na t'a dji cī tc'i cī i de nes ka bī dja dī
here hip. Back to me it ran, its leg
na bī na k'as gō da kū tcī tcī i l ts'a ne sī ka 'a cī bīl nec dji
swinging around. So large timber both sides stood. There I stopped.
- 10 da cī k'e c dji cī da dī l gō kwe bī gōs t'a ye hī ne l t'ō dā kū
Right on me it jumped. Here its neck I shot. Then
na nī da dī c gō da se dā ye n kes gō kwe dn da dī l gō bī gōs t'a cī
I jumped side- Where I had it jumped. Here it jumped. From its neck
wise. been sitting
- 12 dī l na xa t'i ne dā kū 'a ga yū gō ye lō na da sī dā ye bī tc'i ye
blood was flowing. Then there beyond Luna where he sat toward
him
da hī kai na gō dī ā ye da yī dac n ye i n l t'ō dī i yī l n sī na
they went. Steep place right in front of he shot it. Four he hit.
- 14 gōs ts'i dī hī k'a dzes kū ye gō dn tc'i L'i ye i n l n de dā kū
Seven they were elk. This way thick brush ran in. Then
da'a i La nā n n l kai n da i n l 'a 'āl tsō n da sin l 'a de n l dje
there we came We began All we skinned. We built
together. skinning them. a fire
- 16 da i n l gal. dā kū n ke nā n kai nā n n kai
We ate. Then we started home. We came home.
'a cī da'a dji bī tc'i' na de za ka da cī na be hī za xa be hī n l
From to there toward we moved. Edge of we camped We brought
there them water to.

- deL 'āL tsō da bī ts'ī nī xīn da 'āL tsō xa cīn dīai dā kū dī
meat. All the bones too all we took up. Then four
- 2 yīs kā kwe ka la ye da kwe ī na dac ye cī da se da gō gōs ts'ī dī
days there on the there they hunted. I stayed home. Seven
bank
- na ya ga na lō na n na ye hes deL dā kū ī tsī' da la ne na daL tsai
he killed, Luna. They brought the Then meat very they dried.
meat. much
- 4 dā kū bīL n ke nān n za de la ma li ye bīL nān n za da na xō n da sī
Then with we broke Tierra Amarilla with we camped. Immediately
it camp. it
- gō dī ya ye n ke na da za ī lac dī kai hī¹ bī ka 'āL tsō 'ā na-
Cuchilla they started. The coming for all there they
together that,
- 6 da he za dā kū dja n nes t'a nī n ye da hīL deL na kai n da
camped. Then Pueblo fruits they brought. Mexicans too
Indians
- n da hīL bas le' lī bīL n da nīL n de ō xai hī² ī la na daiL ke
came in Some horses with rode. Cocks they ride after.
wagons.
- 8 xec da² 'e na gōs dī na da de za na na t'a dī de la am ma li 'ā
Fiesta was over They moved Back again Tierra Amarilla there
again. camp.
- na da he za da'a na da kōñ ka yō da hn da da'ai na da bī kōñ ka
they camped. There were camps. Ute too there had their camps.

68. A DEER HUNT.

- 10 'a dā gō yō dī e 'a cī yō gō ye se aš dzō le ye bī ba xa sen da
There Coyote from beyond stone light deer for I was
them hunting.
- 'a cī yō gō ye yō da bī tsī sī la ye da kwe na nīc n da 'a cī
From beyond Ute their heads lie, there I camped. From
there there,
- 12 da'a cī cī gā kō yau ō hō gō ye ye da kwe bī ba nīc ye 'ac la-
right from my west Ojo named, there deer to I came. Five
there camp them of us
- inL t'e gō bī da la ne na da la ne he gā 'a cī be nL deL' dā kū
deer many were. Very I killed. From we brought Then
many there it.

¹ The feast of San Antonio formerly held on the Chama River in a cottonwood grove near the mouth of Caliente Creek.

² Spanish loan words.

- na yō gō ye dzīL lī k'ī dji bī t'a dī ye na nīc n da 'ā da dō bī
beyond mountain spotted on its side I camped Then not deer
again again.
- 2 da yīnL yī na yō gō ye nanc n da 'a gā bī da yīnL yī
we killed. Beyond again I camped. There deer we killed.
na den da dzīL tc'ī djaī e 'ā nan n da 'a gō bī lā gō
We camped Mountains there we camped. There deer many
again. stand too
- 4 na na gā dā kū ī tsī' da la ne ī tsī' kī be denL del' kū xa tc'ī lau¹
we killed. Then meat much meat town we carried. San Felipe
gō ye ye ī tsī' kī be nL del' 'ā 'e ga dja n hī ī tsī' da lī tcī gō
named meat town we There Pueblo meat fresh
brought. Indians
- 6 dai nīL n de 'āL tsō bī tc'ī' n bē da hīnL tcī 'a cī ga na da dī kai
they ate. All to them we sold. From there we started
home.
na hē kai dā kū na dē n da gōc tc'īc cī gō gō dji ya e 'ā'e nan n da
We came Then I turned This way Cuchilla there I came.
home. back.
- 8 ī lac dī kai hī dī na it dzī gō 'ā'e ī tsī' bīL nan n da dā kū dī
The coming four days being there meat with I came. Then four
together left
yīs kā ī las des kai xes da 'e gōs dī dā kū gōc tc'īc cī gō
days they came together. Fiesta was over. Then this way
- 10 na da de za a bī kyū hī 'ā na he za na de za ga yōn e 'ā
they started. Abiquiū there they came. They started. Cangillon there
na he za na de za gō yō dī e da'a na da kōn ka
they came. They started. Coyote there we camped around.
- 12 dā kū da cī na da le dī cī gā gō bī xa na dec n da dā kū
Then by myself one my tent deer I started for. Then
gai yīn na e 'ā'e bī ba n den n da bī da la ne deL tse dā kū
Gallinas there deer for I camped. Deer very many I killed. Then
- 14 ī tsī ī naL tsai bī bīL den da gō yō dī ye nanc n da yī ka ī nī
the meat was dry. Veni- with it I Coyote I came. Among them
son started. she gave it.
bī k'e hī 'aL tso yī ka ī s nī dā kū dē la a ma lī ye da kwe na da-
Her folks all among them Then Tierra Amarilla there they
she gave. camped.
- 16 he za dā kū 'a gai hī k'a ye da kwe bī xa na dec n da dja ma
Then there on top there deer I started to Chama
camp for.

¹ "Water drawn with a rope."

- gōs L'a ye bī ba na nīc n da dīc dī kō ga gō dzes gōs ts'i dī
head of deer to I came, four tipis. Elk seven
canyon
- 2 he gā bī hī k'a Lā gō kwe de la a ma li ye bī bīL
I killed. Deer those many. There Tierra Amarilla venison with
n den da dzes gō bī tsi i Lā gō dā kū da'a na da kōn ka
I came. Elk too its meat much. Then there we camped.
- 4 dā kū dañ k'e gōs lī dā kū gai yīn na hī bī tc'i ye da kwe
Then Fall became. Then Gallinas to it there
bī xa na dec n da cī gō ya he egōn'a e dā kū kwe hī k'a ye
deer I camped for. Cebolla canyon. Then there on hill
- 6 xa se ya dā kwe bī xe n ka na a gā he ya Le' yeL xī dā kū nans dza
I went up. There deer were I found One I Then I went
about. them. killed. back.
dā kū yis kā gō dā kwe bī tc'i' xa sen da 'a cī na yis kā gō
Then next day there to it I went up. From two days
there
- 8 kwe yō gō ye gō n'a ye na nīc n da na dec n da ka yī na ye
there beyond canyon I came again. I started Gallinas
in camping
bī tc'i ye na nīc n da tse keL gō ye ye 'a'e ga gō tsa gō kōn ga
toward. I came there stone its name. There large tipi
flat
- 10 'a gōc La
I made.
da'a cī 'is'a bī ba cī gā hī ka dā kū bī nas tse dai yīL kai-
There time Deer I hunted those Then deer I killed every day
elapsed. for.
- 12 hī ke da dō an da ye xan dīc cai gō da'a xan de cī 'a cī nas tse
not far going. Quite close there I killed
them.
dā kū Lī na kī gō be n hīc xe da xai ke da'a cī bī ba cī ga gō
Then horses two with I brought All winter from deer for them
it. there camping
- 14 xai n de nL n de i nL't'a ne ca Lī bīL na da nīL n de da i yā
I passed the winter. Navajo to horse with they came. They ate.
me
i tsi' i ye hīL deL da xai ke cī gā da i yā dā gōs lī am ba li hī
Meat they took All winter my they ate. Spring became. Tierra
home. camp Amarilla
- 16 bī tc'i ye na dec n da dā kū iL tse da Le dī na dīc ye dīc nī
toward I moved Then "Well, once more I hunt," I said.
camp.

dā kū na dec ye kwe bī hīnL yīs na 'a ga be ne la ca nān dnL n de
Then I hunted. Here deer I saw There I overtook I ran after it.
(tracks). it.

- 2 da la da hī kai gō da le e ye lī dā kū be nas nel t'ī be ī nel t'ō
Just running one I killed. Then I caught up I started to
with it. shoot.

gō nes nān e he gā kai ī lī be ne yī dā kū n ke na nīc n da 'ai
Ten I killed. Three horses with I Then I started back. There
packed.

- 4 mī sa ye' bīL xa sen da a ba tci 'ai bī kōn kac ya na cī tc'ī' na-
Mīsaye with came up. Apache there their camps were. To me they
dī kai ī tsī' ka tc'ī nī ī ts'e n da cī tc'ī' yī ka na dī kai da t'a n da
came. Meat she gave Sinew too to me for it they came. Feathers
them. too

- 6 cī tc'ī' yī ka na dī kai dā kū na dec n da cī gō ya ye nānc n da
to me for they came. Then I started Cebolla I came.
them camping.

na dec n da de la am ba lī yī nānc n da
I started. Tierra Amarilla I came.

69. DEER HUNTING IN THE MESCALERO COUNTRY.

- 8 'a gai de la am ma lī cī n ke na da za cī gō ya ye na da za
There Tierra Amarilla they broke camp. Cebolla they camped.

na da de za gā xī lōn ye na da he za na da de za lī dō ye na da he za
They broke Cangillon they camped. They broke El Rito they camped.
camp.

- 10 na da de za gō tc'ī ya ye na da de za is ba yō la ye na da he za
They broke Cuchilla they camped. Española they camped.
camp.

na da de za san da xī ye na de za yō gō ye ge da hī k'a na ye
They broke Santa Fé they camped. Beyond on the hill
camp.

- 12 na da he za na de za tsel kai hī 'ā ye na da he za 'a cī yō gō ye
they camped. They broke Tselkai hī 'ā ye they camped. From beyond
camp. there

'ā kī cī djai na e na da he za na de za an dai dji gō ye na da he za
where houses stand they camped. They broke Anton Chico they camped.
camp.

¹ Probably Mesa Prieta.

- na de za a la mō gōL dō ye na da he za 'a ci na da de za bōs gi ye
They broke Alamo Gordo¹ they camped. From they camped. Bosque
camp. there
- 2 na da he za na da de za dzeL k'a ne daL k'i dji ye na da de za
they camped. They broke Mulberry spotted they broke
camp. camp.
- nau da je hi da kwe na da he za na da de za lō gō nī dō ye sōL n-
Naudajehi there they camped. They broke Rio Bonito soldiers
camp.
- 4 dau bi kōñ ka na da bi gā ye na da he za dī yis kā da'ā dā kū
were camped close to them they camped. Four days there. Then
na de za ga li sō ye na da he za na de za ma gi na ye da'ai na da hn
they broke Carrizo they camped. They broke Sawmill there Mescalero
camp. camp.
- 6 na bi kōñ ka na ka na dn za dā kū da'ai biL kōñ ka kōL ba hi
were camped among them we Then there with camped tiswin
camped.
da tci dlā gō
they were drinking.
- 8 dā kū 'is'a bi xa na de za hin dla gō na ka ye da Le e-
Then after deer they camped many. Mexican one
a while for
na ka na da hn ya i ye hi ka ji ya bi zi 'an na ka sōL n dau
among Mescalero he had mar- Carillo his name, he among Soldiers
us ried, us.
- 10 da bi ga ci na he za k'as da na da na xō tci dā kū naL la dji
close by they camped. Nearly they overtook us. Then in front of us
i na da sa Le' gac je ya da kwe i ka 'ā ci na L'e gō na xa Lī
went ahead. Some Carilla there among way in night to us horse
them front time
- 12 biL na i nī da L'e n ke nān n za na gōL ki da na xa Lī ye La xa t'ac
with rode At we broke camp. It was rain- for us horses two rode,
back. night ing
xa xe nī gō dā kū nau da je ye da gi n n'a ye da kwe na he sa na
"Hurry," saying. Then Naudajeye end of moun- there they camped.
tain
- 14 gō dis'i na da kwe Lī naL ne nL n de da i la ne na de za dā kū
When one there horses we rode many of us. They broke Then
could see camp.
ba dō gō ye na kō siL kā 'ā na he za 'a ci t'a nL dā' na de za
Pato named lake there they From early they broke
camped. there camp.

¹ An arroyo.

- dā kū il ts'ā na za dā kū kū da'et di ye na he za kū xa da da'ī
Then two they Then water was not they "Water look for,"
ways camped. camped.
- 2 na tc'īl nī da tc'e kū xa na da hn ka i ge gōl gai e kū da'al tc'in-
he told us. In vain water we looked Right on plain water little
for.
- dau siL ka na da hinL tsa ka inL t'e e gō dā kū n na he za dji 'ā
lay we found, three of us. Then where were there
camped
- 4 nan n kai da'a dā na ts'ā i na da za na da i ke' ye dē kai ca'ī'a na
we came There al- from us they had Behind we Evening
back. ready camped. them went. it was.
- (x)a gai ka dje dzi le hī bī gā e kū na ye na da he za na
There Turkey mountain its edge water was they had camped.
- 6 dā kū yis kā gō Li be da dac je tc'ī dā kū yis kā it'a
Then "Next horses with we will he Then next day still
day hunt," said.
- tca gōl xel gō i La hī dē t'as lō na biL 'an dā ye da kwe da na-
dark we two came Luna with. Far there it be-
together, came day
- 8 xe yis ka dā kū bī na xa nan nL n de tcic n t'ī hī na xa ye-
on us. Then deer for us ran. Trees in a line for us they were
running.
- nL n de il ts'a ne i linL deL dā kū i Le gō sīn ya bī da Le e
On both sides we went. Then we missed each Deer one
other.
- 10 kwe cī tc'ī' ke na kas 'an da ye cī ga des kas da kwe tcic
there toward ran. Far from me it ran where trees
me
- da si ka na bī tc'ī ye ka na tsī tset'ī il ts'ā ye ka t'ī gō 'ā na kai
were stand- Toward (I climbed up) both ways one could There it was
ing. them see. walking.
- 12 da tc'ī de cī da dau ō cī bas nis t'e ha dō be gō nL dle dā kū
In vain I tried to Behind cover I went after it. I could n't get Then
stalk it. close.
- il kī i 'ī e bī la ka e da xe 'a be hī neL t'ō da hī sī yō gō ye
gun here its top I put it with I shot. I missed it. Beyond
- 14 i La hī des kai bī ke' i de nec ka 'a xa ne gō n gōn da ye da hī kai
they ran After I ran. Near them half way up they were
together. them walking.
- be i neL t'ō dī be na sis de na da dō be nes sī dā kū da gī ye
I shot. This I forgot. Not I hit. Then up

- hī k'a xanes nde inde da benac n nī dā kū da'a t'a dji da da-
on top I ran after Then I thought of it. Then there back I moved
it.
- 2 he-ā dā kū da cīn n da dī ye īl kī da dīl kaL sīlī dā kū hī k'a cī
Then close to me gun someone it was. Then on top
shot
- da na nec da na īc t'ō gō kō yau deī ts'is cī tc'īn bī 'a t'ī na
I sat down. While I was over I looked. Straight deer coming
smoking there toward me
- 4 heL tsa bī dan he nīs dza 'a gā tcī tcī yī ō cī bīl tse da 'a xa nau
I saw. In front of it I was There trees behind with I was Close
sitting. sitting.
- ca 'ant'ī hī neL t'ō kū ye īkas da kwe bī ke' deya dīl nahitcī
to it I shot. This it ran. There after it I went. Blood was red.
me came. way
- 6 kwe sīl kī nīc 'a n sel 'a tcī tcī ba das se djaī yīs kā gō na
There it lay I began to I finished Tree I placed it on. "To-morrow
dead. butcher it. butchering.
- ba na dīc daL nī sī gō dā kū n ke nans dza kō gā hī bī tc'ī ye 'ā e
I will come I thought. Then I started home, the camp toward. There
after it,"
- 8 na gōn 'a nas ne t'ī e kwe bī xen ka ge īl k'e dji da na das dī t'ī
arroyo I was passing there deer were On one another they were jump-
moving. ing.
- ka da cī bīl ka dī se dī be ī neL t'ō gōs ts'ī dī bīl ns nes sī nīc 'a
On the with I came up. I shot. Seven I hit. I began
edge to butcher.
- 10 'āl tsō n sel 'a da da kwe da nī ye sī ī gō acLa na dīs kas kōn gā ye
All I finished Right on the laying I made. I went Camp
butchering. there ground home. to
- nas ne t'ī nans dza Lī heL tsō ba Lī cī nas n t'ī dā kū 'āl tsō
I ran back. I got Horse I got. For horse I took Then all
there. it back.
- 12 Lī be sel L'ō nde yī daL tc'ī cī ne da hī deL lō na k'a ac dle
horse I tied on. I brought From differ- they brought Luna it five
it home. ent places meat. was
- yī ga na da gā dī hī kai ī bī hī k'a na kī a kū gō yī ga na
killed, antelope three, deer those two. So many he killed.
- 14 dā kū 'a gai hī k'a Le' da Le e Le' na kī Le k'a kai ī 'a xa t'e gō
Then those they some one, some two, some three; that way
m be na da hes del'
they brought them back.

- dā kū na na kū yau da lī i be na dac des ye na kī bī tsō
Then west again horses with they started back. Two bucks
- 2 na nac ga 'a cī gō Lā gō n be na da hes deL' dā kū kū ye gō
I killed. From there much they brought back. Then this way
kō sīL kan ye na da he za 'ā cī īL ts'ā ye na da tciz ye Le' da gā dī
where lake is they camped. From different they hunted. Some ante-
there ways lope
- 4 n be hī deL Le gō bī da īL ka gō 'is 'a dā kū ī tsi' da La ne ī tsi'
brought back. Some deer. All together time Then meat much meat
passed.
na daL tsai xel be da ts'is L'ō ī tsi bīL na de za da La ne gō
they dried. Parfleches they tied up. Meat with they Much
camped back.
- 6 lō gō nī dō ye bīL na da za
Rio Bonito with it they camped again.

70. THE MESCALERO BEG FOR MEAT.

- Le gō be gaL L'a cī 'a cī na da kōñ ka na da hin da bīL īL-
Some Ruidosa from there they were Mescalero mixed with
camped
- 8 ka gō dā kū 'ac dī bī xa na dē za ī la gō na gō da je hī n n'a ne
them. Then from deer for we many. Nagōdajehī its end
there camped,
bī ya ne gōL gai ne bī da La ne na 'ā'e ga bī ba na he za da gā-
below on the plain deer were many. There for them they Antelope
camped.
- 10 dī n da da La ne dā kū daL ts'ā ye na da tciz ye 'a cī n e da hī deL
too were many. Then different they hunted. From they brought
ways there it.
gōc k'ī je daL ka gō m be da hī deL dā kū da La ne das des tse
White-tail all together they brought Then many they killed.
deer back.
- 12 dā kū ī tsi ī na daL tsai dā kū xel be da ts'is L'ō dā kū bīL
Then meat they dried. Then parfleches they tied up. Then with
na da des za be gaL L'a ye n na he za
they camped back. Ruidosa they made camp.
- 14 da ku na bī ke' gō da lī i be dīn de gōs ts'ī dī na yō gō ye gō
Then after that horses with men seven beyond
tse īn tcīc ī gō ye hī bī tc'ī ye gō da kwe lī naL na des yīts'
Rock nose named toward there horses they rode.

dzes bī ke da gō la ne na bī hī gō da la ne na gōc k'i dji hī gō
 Elk their were many. Deer too were many. White-tail too
 tracks

- 2 'ai gō da la ne na 'ā'e ga na danL tse da la ne na da sinL tse
 those too were many. There we began to kill. Many we killed.

'a ci be da denL deL na da hīn bī ka ci ēL diL da da ō ke en na
 From we brought it. Mescalero among we coming, "Please
 there them

- 4 na da 'i nī i tsī i ka da 'i nī dan na gā dji da 'ā tci bī kōñ ka
 give they "Meat give he Clear back there their tents
 us," said. them," said.

i neL'ā 'a xa t'e gō n e heL deL kōñ ga ye tci ye gō ga dō ge-
 were in This way they brought Tipi to (they came) they
 a line. it back.

- 6 da ō ke da da i tca yeL dan na 'a da na k'e da ō ke kōñ ga ye
 did n't ask. Coming on the way then "Our friends please." Camp

tci ye gō ga dā kū dō ge ō ke
 they came. Then they did n't ask.

INFORMATION CONCERNING INDUSTRIES AND CEREMONIES.

71. THE SINEW-BACKED BOW.

- il kī k'e tc'īl nī dā kū tc'īc ce n jō nau tc'ī ce dā kū 'a l'ō de hī
 Bow he cuts off. Then he shaves Well he shaves Then yucca
 it. it.
- 2 n ke lī xa t'au il kes t'ī yī zōs dā kū il nī dji e il tc'ī cī be dac-
 wide this way from edge to Then in the both sides with he cov-
 ones, edge he tears. middle, ers it.
 nt dji c dā kū bīl kes t'ī gōc dā kū gōc tc'īc k'e tsi zī il nī dji e
 Then with he wraps it. Then ashes he covers it the middle.
- 4 dā kū 'is'a gō n dī dō dā kū xa tc'ī kī dā kū il nī dji k'es dīl is
 Then after a it becomes Then he takes Then middle he steps
 while hot. it out. on.
- t'a dji gō ga tc'īl t'ī
 Back he bends it.
- 6 dā kū i ka lī dec dīl t'e n lī gō is ai i kū be dec dī'ai dā kū
 Then rawhide he puts in When it pot water in he puts Then
 fire. burns on fire.
 i ka lī n hec gīc gō is ai dji nīl da hī bec gō be ca'ī'ai dā kū
 rawhide cut in pieces pot he puts in. While it boils sun sets. Then
- 8 i ts'e hī n sī zōs dā kū kū be n dji 'ai dā kū il kī i bī n de cī
 sinew he tears Then water with he Then bow its outside
 fine. puts it.
 tse dī tcī tcī be tc'ī k'ac dā kū 'a gai i ka lī bec na il kī i
 stone rough with he files it. Then that rawhide boiled bow
- 10 bī k'a cī be tc'īl la dā kū i ts'e hī tcī tcī ke nas dīt dīs tcīc n dec-
 on it he rubs it. Then sinew pole he wraps it Pole long
 around.
- gō hī je i i ts'e' hī kes dīt dīs da ne l' a dji dā kū na l tsi dā kū
 shaved the sinew he wraps clear to end. Then it dries. Then
 around
- 12 'a gai hī bec n n i ts'e hī kec ya 'al kū hī be xa dji l'ī ne il kī i
 that boiled sinew he unwinds. Water with he rubs. Bow
 bī k'a cī bec dī ya l līn l 'āl tsō bec de l lī dā kū ca tcī ye bīl-
 on it he sticks it on. All he pastes on. Then in the sun he
- 14 n tc'ī kī na l tsi gō 'īn de da ga tc'īl t'ī 'a xa t'e gō 'a da tcīl'ī
 puts it. When it is then he puts the This way they make
 dry string on. them.

72. MAKING THE TIPI.

- 'ai 'ā ī ya ne bis Le hī da yī GŌL dā kū ī ts'a gā hī ye daiL la
 Those there buffalo hides they Then brains with they
 scrape. smear.
- 2 dā kū da yīs se gōs ts'ī dī yīs se dā kū n yī dī nīL dā kū tcō ōnc-
 Then they rub Seven they Then they spread Then at the
 them. pieces rub. them. back
 L'a e xa t'e gō dō bī t'as gō sī zī gō 'aiL ī dā kū n daL ka gō
 this way not cut standing they Then they spread
 up make it. it down.
- 4 ī ts'e hī yī dan ye da yī dīs ye na daiL ka ye hī lā gō dā kū 'āL tsō
 Sinew this far they twist. With they many of Then all
 it sew them.
 na īL ka ka na yīL tsōs dā kū saL dī hī yī ne saL tcō ōnc L'a cī
 they sew. They put it in Then poles they set up. At the back
 water again.
- 6 ī'ā hī kō gā hī yai yī L'ō ye hī lā gō yīL k'ī nī kī ī dīL nī gō dā kū
 that tipi cover they tie Many of take hold of they whistle Then
 stands on. them it when.
 yīL k'ī nī kī ī dīL nī gō dā kū īL ts'a ne yō ka gō īL līn dīL sōs
 they take when they Then from both taking hold they pull it
 hold of it whistle. sides together.
- 8 īL n da da hīn de nī gō dā kū tcī tcī hes tats 'āL dō dau tca-
 "Make it lap," they say. Then sticks they cut, short. At
 inc kin dī e 'ā yīL da yīt dīc ye yī da dī bīc dā kū gī cī yīL
 the doorway there they put them. They put them in. Then pegs with
- 10 Le naiL kaL kōn ga hī dā kū ī da' ī ye ī ts'ī dā kū
 they fasten it down tipi cover. Then its they put Then
 mouth poles in.
- gōs ts'e 'a gōL'ī xa gō tc'ī
 fireplace they make. They dig out.
- 12 dā kū L'eL ī 'ā'e ye gō e yīL n dī bī xa t'e gō kō' 'a gōL'ī
 Then firedrill there inside they sit This way fire he
 around. makes.
- L'eL ī ye ye de dīL dje dā kū ca'ī'ai gō 'ā'e n da hī kai dīn de hī
 Fire- with he kindles Then evening there they gather people.
 drill a fire.
- 14 dā kū is dzan dja hī dān 'a daiL'ī dā kū xa gō kaL tca gōL xīL gō
 Then women food prepare. Then he commences Dark when
 to sing.

- da gō kaL gō yīL kai L'e is 'a gō da i dā yīL kai gō gō dā kū gō
while they it is day. Night middle they Morning then too
begin sing eat.
- 2 da i dā
they eat
- kō ga hī i ts'e ba xa da t'ī i i tsanL tsōs ye gō cī be da hes L'ō
Tipi sinew left over eagle down inside they tie on.
- 4 'a xa t'au 'aiL'ī
That way they do it.
- dā kū ye na bī ga i t'e kin nas 'a da xai n da dō gōs k'ac da
Then they live in it. Like a house during winter it is not cold.
even
- 6 dō gaṇL k'as 'a xa t'e gō kō ga 'a da gōL'ī naL tsī gō na dai dī djic
It does not That way tipi they make. When it is they rub it
get cold. dry again
- dā kū dī i de dā kū dīn de gō n jū nau yī dīs Lī yī k'a da nai'ī
then it is soft. Then when they nicely they Horse on they put
move fold it. it.
- 8 'a xa t'e gō yīL na na da se
That way with it they move around.
- ī ya ne ye da dīL'a gō ī ya ne a nī nī gō ye da dīL'a dā kū
Buffalo when they sing "Buffalo run they They sing. Then
for, around," say.
- 10 dīL das bī la'ī bī L'a e xai li de dīL da sī gō nīL djac hwū
they dance. Their their like horns those who make "Whoo,"
hands cheeks dance motions.
- gōL dī nī 'a xa t'au ye da dīL 'a ma seL sō ye 'ai gō ye da dīL 'a
they say. This way they sing. For the yellow those too they sing.
calves
- 12 da da kū dau
That is all.

73. METHODS OF COOKING CORN.

- 'a dā i la dā na dā da yīL t'es gō da yī k'a dā kū kū
Then old times corn when they roasted they ground. Then water
- 14 dai dī 'ai dā kū yī ye dai yī nīL ka dai nīL dā kū gōs ts'a yī'ai
they put Then in it they put it. They stirred Then side of fire they
on fire. it. put it.
- keL tsai ī yī ye djī xa dai yī kai gō ka yī nī da yīL ts'e¹ da bī la ī
Dish in they took it out. They dis- They ate it. Their
tributed it. hands
- 16 ye daiL ts'e' keL tsai īn da n jō nau bī la ī ye da īL ts'e
with they ate it. Dish too well their hands with they ate it.

¹ Used of eating mush or soup.

- dā kū le gō na dā·hī da li gaigō da yī k'a le k'a l'ō na dā·hī
Then others corn unroasted they ground. Some wheat
of them
- 2 n yīt dis se dā kū 'ai gō yī k'ai dā kū kū dai dī'ai ī sai n tsa ī
they sprouted. Then that too they Then water put on pot large
ground. the fire
be na dā·hī 'ai ī la kai nīL gōs ts'a yī'ai dā kū 'ai n des sa-
with. Corn that first they put Side of they Then that sprouted
in water. the fire put it.
- 4 nī hī yī ye yī nīL ka ba e dai nī' bīL ts'ī 'ā ye na na ī ts'ī ka na dō
wheat in it they Close they put Stirrers with they They let
put. it. stirred it. it stand.
dā kū gōs ts'e ye yīL na yī'ai yī tc'ī' de na dīL dje dā kū nīL Gōc
Then on fire with they put To it they put fire. Then it boiled.
it.
- 6 ī keL lī tēi gō nīL Gōc 'is'a gō gōs ts'a na'ai dā kū keL tsai ī
When it got red it boiled. After a side of they put Then dishes
time the fire it.
yī ye dji xai yī kai ye gō kai nī dā kū da a sō gal la ye hīx nīL ī
into they took They dis- Then sugar was put in
tributed it.
- 8 yī ke 'a t'ī lī ka 'a xa t'e gō daiL ts'e
it was like sweet. That way they ate it.
dā kū le gō ka na yīx nīL ka yī nīL gō gōs ts'a na yī'ai
Then some they put in water. When they put side of they put
in water fire it again.
- 10 dā kū za sī keL tsai' ye n yī kai yī k'a dji xa yī kai dī tse hī gō
Then snow dish with they put On top they poured This stone
it. it.
ye hī k'a hī 'ai gō yī k'a dji xai yī kai xa ye n dī līc gō ka nī lī hī
metate that too on it they poured it. When it ran off the mush,
- 12 n dī līc tse da an da hī da yīL nī dā kū ka nī lī hī dō gōs da nī līc
"Run stone far off," they told it. Then mush it did n't run off
tse da an da hī da yīL nī gō dā kū da bī la ī ye da yīL ts'e
stone far when they Then their hands with they ate it.
told it.
- 14 'a xa t'e gō da ī na
That way they ate it.
le gō na ō le na dā·hī yī k'ic gō bī bī ke'gō 'ai yīL ī sai yī nīL
Some peas corn when they deer its foot that with pot they
mix put in.
- 16 hī bīc gō da yī 'aL le' gō ka na īx nīL dā kū na ō le yīL t'is
When it they ate it. Some put it in water. Then peas they
boiled roasted.

- 'ai gō yī k'ai 'ai gō ka yī nīL ka jō ne gō da 'ai ka zīL 'a xa t'e gō
That they That they put When soft only gravy that way
too ground. too in water.
- 2 da yīL ts'e
they ate.
dā kū Le gō L'ō na dā hī yī k'ai ka yō nī gōc tc'ic īL ts'ā yī zī
Then some wheat they They Ashes each they
ground. kneaded
it. way separated
- 4 ya dis da kwe lī yī nīL yī k'e gō zī dā kū gōc k'a ne hī nes dō hī
They There they buried On it they Then yucca made
twisted it. it. put ashes. fruit round
kū yī ye yī 'ai ka yō nī n jō nau ka yō nī Lā gō dā kū xa na-
water in they They well they much. Then they
put. kneaded it kneaded it
- 6 ye yīL si Lī nī Lī ye da yō jī 'a xa t'e gō Le ga' na ō le na ō lec-
took it Put in they call it that way. Some peas, peas
out. ashes oblong
djōnc de yīL t'is ī sai zī nīL dā kū ka jō ne gō ka ī nīL 'ai
they roasted. Pot they Then soft they cooked That
put in. in water.
- 8 na ō le hī da 'ai ka zīL gō yīL dā yī yā
beans only gravy with they eat.

74. THE MAKING OF TISWIN.

- na dā' tc'ic cō Lā gō tc'ic cō dā kū kū be n tc'i 'ai naL-
Corn she shells, much she shells. Then water with she puts When
in.
- 10 Lō gō bī lī bī ye' tcī ya tc'i nīL dā kū is 'a gō n dī t'i dā kū
it is soaked blanket in she pours Then after a it Then
it. while sprouts.
ca tcī xa na tc'īL kī naL tsī gō 'in de da da yī k'a ī sai ye kū
in the she puts it. When it is then she grinds it. Pot in water
sun dry
- 12 dai dī djic dā kū ī k'a nī hī yī ye dai yī nīL ye ka dai nīL dā kū
she puts. Then what is in she puts. She stirs it. Then
ground
yī tc'i' de na da dīL dje da nīL gōc bī da gōn ts'a hī le gō kū hī
to it she lays the fire. It boils. Its top half way when it is water

- yī k'e gō 'a naiL i dā kū na dai k'a 'āL tsō nai k'a dā kū
 full she makes it Then she strains it, all she strains. Then
 again.
- 2 n di k'as gō ma jī Li yī ye dai yī nīL dā kū da bin nī da nīL. gōc
 when it is cold barrel in she puts it. Then by itself it ferments.
 n nīL gōc gō da yī dlā
 When it has worked they drink it.

75. ORIGIN OF THE MEDICINE CEREMONY.

- 4 L'a ye hī ka dje gō ye 'a cī nī k'a xin da hī nes t'an hī
 Black bear, turkey, rattle- there earth on they live fruits
 snake
- bī k'e gōn nī hī 'āL tsō 'ai i La da tc'is tcī na dā kū 'ā'e di
 those in charge of all those they brought Then there this
 together.
- 6 yīs 'an ne 'a gō tc'i le na dā kū kai ka tc'IL t'e gō k'e n i t'a na
 ceremony they made. Then three three of them on them they built
 a corral.
 i ya'n ne bis dle keL ts'ai nas ka tcō oc L'a e ga ge 'ai bī k'e
 Buffalo its hide basket tray behind the fire hole those on
 them
- 8 n i t'ai kai i di bī ke i xa t'e gō i Les dlō gō 'a djīL i dā kū
 they build The these their this way tied together they do Then
 it. three moccasins it.
- kwe tcō oc L'a e i ga ge keL ts'ai i bī k'e hai ya n tcī ki dā kū
 there back of the fire hole the basket over it they put it. Then
 tray
- 10 i ya ne bins dle i k'e tc'IL kī dā kū i ya ne bī tse' i bī ga dit tse'
 buffalo its hide they spread Then buffalo its tail they rattle.
 over.
- gū i bī tse gale 'an ye gō kaL n da ya 'aL dā kū di ke i bī Les-
 Snake its tail rattle he the singer holds in Then these moccasins tied
 his hand. together
- 12 dlū i naL gū i di ye da yō xaL di keL ts'ai i di ye yōL nī gō
 who is these with beat. This basket tray this with making a
 strong noise
- i gaL i gō ye ga yī k'a dīc di xa t'e gō haiL i de 'ai iL kī dā
 rattle rattlesnake that too four this way he does. That long ago
 times
- 14 'ā'e i xa t'e gō n i t'āe da gōs i gōs tc'ine 'ai dzīL iL tc'inc di
 there thus they made Taos this side those moun- near each
 the fence. tains other

- | | | | | | | | |
|----|---|---|-----------------------------------|---|----------------------------------|------------------------------------|---|
| | nas 'a hi
stand. | 'ai
That | na nes L'ū
woven to-
gether | gōs bi
fence | i be
that
with | gōs bi i
that
fence | dō bi kən nō ye
not through it |
| 2 | dō ts'it des 'i da
they do not look. | L'ō ci gō
From the
outside | ye dji
in | dō ts'it des 'i
they do not
look. | dā kū
Then | dī
this
one | xa t'au
this way |
| | yōL nī
makes
a noise | ke hī
moc-
casins | be
with | keL ts'ai i
basket tray.
There is
dancing. | gō das
There is | dā kū
Then | 'e gō dī
it is over.
Then stick |
| 4 | na da des t'a tsi
they cut off. | dā kū
Then | dī be dziL
mountain
sheep | be ke tsin e
its fore leg | i gō li
bone | 'ai
that | ye
with |
| | xaiL 'i ne gō
doing this way | dit ts'e
it makes
a noise. | dā kū
Then | xa t'au
this way | keL ts'ai ye
basket-
tray | da yōL nī
they make
a noise. | tc'ac-
Tc'ac-
jīnI, |
| 6 | jī nī ts'a na t'i gō
Ts'anat'I too | na ki dī
twice | ye i kai
come in. | i e gō
Those | i zō e
while | na ki dī
twice | ye i kai
they
come in. |
| | dā kū yīL kai
Then it is day. | da gō das gō
While they
dance | yīL kai
it is day. | 'ā 'e ga
Then | na dā
corn | kū gō
so deep | ga ge gō
hole |
| 8 | da kwe
there | n yī 'i
they put. | gōc k'a ne
Yucca | bī go je i
its seeds | n yī 'ai
they put. | dze hī gō
Cherries
too | 'ai go
those too |
| | bī tci tci hī
its tree | i yī ts'i
they put. | dā kū
Then | i sai gōc L'ic
clay vessel | ga
rabbit | yī tse hī
its tail | yī ye
in it
they
throw |
| 10 | i tse n tsā i
pot large. | dā kū
Then | dī
those | tc'ac jī nī hī
Tc'acjīnI | dīc dī
four times | ye i kai
they | gōc k'a ne hī
The yucca
come in. |
| | dā nī t'i
is ripe. | dze hī gō
The cherries
too | dā nī t'i
are ripe. | na dā hī gō
The corn
too | da dī gai
is hard
(white). | dā kū
Then | ga
rabbit
too |
| 12 | da bī tse
its tail | na ye hīL deL n n
that they threw in | 'a ci
from | k'e nas dī t'i
jumped out, | i sai gōc L'ic i
the clay pot | bī ye ci
from | inside of it. |
| | dā kū
Then | tc'ac jī nī hī
the Tc'acjīnI | bī k'a hī
their | dan na nī
across | k'e i t'as
they cut off | n da
but | kwe
here |
| 14 | yīL nan na tsī si
with they shoot. | 'ai
Those | nōs tci
pine trees | sī ka i
that | 'ai
those | gōs bi i
the fence | bī kən nōs des 'i i
through it who
looked |

- nōc tci ts'is li na 'i ne gō Le' na nas ka i 'ai gō gōs bī i bī kan nō
 pine trees they be- The another stands that too the through it
 came. other side fence
- 2 ts'it des 'i i 'ai gō da 'ai nōs tci ts'is li na 'ai bī ts'ā cī gō
 looked. That too right pine tree became. That from it
 there
- gōs bī i dō bī kan nō ts'it des 'i ye da gō ka l i da 'ac di dzi l i
 fence not through it looked. Those they sing from there moun-
 with tains
- 4 da 'a dzi l sī 'ā i da la yō jī nis dja t'ō hī i sai hī lī bī gā hī
 there moun- they First is named Nisdjat'ōhī, Isaihi Libigāhī,
 tains stand.
- L'ō ke n ke le hī ka ba di k'an hī tcic n de ze hī tcāl lan xil ge di hī
 L'ōkenkelehī, Kabadik'anhi, Tcicndezehī, Tcāl lan xil gedihī,
- 6 tcis na djin hī sai xan ye di hī dzi l da l gas di hī dzi l di le hī
 Tciscnadjinhī, Saixanyedihī, Dzildalgasdihi, Dzildilehi,
- tcāl gī zī hī tse hī tc'ic hī tse da gō l tci i ts'ai tci le hī dzi l n tsai hī
 Tcālgizihī, Tsehtc'ichī, Tsedagōltcihī, Ts'aitcilehī, Dzilntsaihī,
- 8 dzi l na dō ze hī dzi l tcec ke lan ne hī tse da des li hī da kū gā hī
 Dzilnadōzehī, Dziltceckelannehī, Tsedadeslihī, Dakūgāhī,
- yō bi tcic yī hī nau da je hī lī gais 'a hī tse des je hī sai hī ga hī
 Yōbītcicyihī Naudajehī, Līgais'ahī, Tsesdesjehī Saihīgahī,
- 10 tse dzōs hī dji hī ka dje dzi le hī dzi l lī k'ī dji bec dī l gai hī
 Tsedzōshidjihī, Kadjedzilehī, Dzillik'idji, Becdīlgaihī,
- tsōs bai hī t'ā dī l kū hī n dō i ts'e ye hī kū da l ba hī dzes dzō hī hī
 Tsōsbaihī, T'ādīlkūhī Ndōits'eyehī, Kūdalbahī, Dzedzōhīhī,
- 12 mī k'e gō l tci hī mī k'e gō jī hī ts'ō dza dzō hī tc' is ge djin
 Mīkegōltcihī, Mīk'egōjihī, Ts'ōdzadzōhī, Tc'isgedjin,
- tcāl tci hī ts'ais ka hī
 Tcāltcihī, Ts'aiskahī.
- 14 dī yī ke gōs 'ā he dī yī ke gōs 'ā e dī yī ke gos 'ā e
 Holy they worship Holy they worship Holy they worship
 them. them. them.
- dī yī ke gōs 'ā e¹
 Holy they worship them.
- 16 dī sai i n 'ā n zī na Le gō kwe n n zī na sai da l gai ye
 This sand there they put. Some there they put, sand white.

¹ These mountains are mentioned in the songs to which also the refrain belongs.

76. MAGIC AT A MEDICINE CEREMONY.

- da 'a e da gōs i gōc tc'i ne na ne gō 'ā 'e xas kīn na dīL t'egō
Right Taos this side across there old men two of them
there
- 2 'an na n 'a 'ā da ci nec i gō gō kaL ye na dīL t'e gō nac dīL t'e
they placed There I seeing it they sang two of them. Two of them
it.
- gō ke' nc n 'a dā kū ga dī na dā hī xai n dīL t'ā i Lī yīnt djai
for them they placed Then this corn that grew up they buried
it.
- 4 i gō 'an ye dā kū tc'ac yī nī 'a gō la ts'a na t'i gō 'a gō la tse das-
hole in. Then Tc'acyīnī they made. Ts'anat'i also they Mullers
made.
- tcin ne ye la k'e yī 'ā ts'a na t'i hī tc'ac yī nī dī i na dā
in hand he held, the Ts'anat'i. The Tc'acyīnī four ears of
corn
- 6 yī la k'e da yin djai ts'a na t'i hī gō dī nt djai gō yī la k'e da-
in their he placed. Ts'anat'i too four laying in their
hands hands
- yīnt djai dā kū i sai gōc L'ic kō' i Lā' gō deL dec djai ka ba ci
they lay. Then clay vessel fire much they built. By the
water (?)
- 8 n n 'a e das tsin ne yī ye nL ts'e dā kū n 'a ci tca ic kī ci
they placed Mush stirrers in it they put. Then from from the
it. there doorway
- ye da des dits na dā 'ai bī la k'e nas 'i i sai i yī ye da yī nīL
they danced in. Corn that in their they had pot in it they put.
hands
- 10 kū' 'ā da da da sī 'ā dō be nL dō e be na ts'it ts'i xa t'au dī
Fire little way they It not being with they stirred it. This way this
distant placed it. hot
- da dīL tc'īL bī ye cī ke Lī na xa hī dī tcā dic dī kū' yī na da des-
it popped. From it smoke came out. Four fire around they
only times it danced.
- 12 dīts i sai kū hn n na dā be da xa dn bī dā kū 'a ga n kai
Pot large corn with was filled. Then there they
came
- īL ke' n t'i gō dā kū n ke nL das ts'a na t'i hī ī la dji tse das tcī ne
behind one in a Then they began The Ts'anat'i in front mullers
another line. to dance.
- 14 da ya 'aL 'ai ī la dji sī zi hī dā kū 'a Gai gō na dā xa n t'ā da kū-
held those in front stood. Then that too corn came up. This high

- dau bi t'ā na ki dīL das n nL das dā kū tse das tcin de n n
its leaves two. They They stopped Then mullers
danced. dancing.
- 2 kwe dai dn 'a ca xa 'ai ye kwe dai dn 'a ca di 'ai ye kwe
here they held east. Here they held south. Here
up them up
- ca 'i 'ai ye dai dn 'a kwe na xa kōs se bī ya ye dai dn 'a da kū
west they held Here north under it they held Then
them up. them up.
- 4 dī i t'e da Le e nes da tse das tcī ne n i La yī kī dī na dā n n
this like one it sits the muller he broke This corn
in two.
- xa yī 'i 'ai gō na da dī des dīts daL ts'a ne ya leL gō tse das tcin-
he took that too. They started to on both carrying mullers.
out, dance, sides them
- 6 ne n dā kū dī na dā i sai be xa des bī dn 'ai yī ke' ci gō dja 'aL
Then this corn pot with was filled that behind it they
carried.
- 'a Ga ne din de nan t'i bī ba ts'i des nīL dā kū bī ye 'e dī
That side people standing its border they threw it. Then in it was
none.
- 8 dā kū na dai yes lai' na dā hī da dō sī t'e na dā kū 'a Ga
Then they picked it The corn not was cooked. Then there
up.
- ts'a na t'i hī bī Gā ye na kai dī dā kwe nai n la Le t'ā nī na
the Ts'anat'i their house they went This there they bread it was.
back. brought
- 10 tse n Le t'ān 'an na yī dīa da kū dau n yes kī ye na na kai
Stone bread that became. Just that they broke They came in
up. again.
- gō ka yī des nī 'āL tsō gō ka yīs nī da 'ai i ze 'a da djin la
Among they All among they Right medicine they made.
them gave it. them gave. there
- 12 da 'āL tsō bī tcī dī yī na 'a xa djin la de na dā xa n t'āī tcac yī nī
All their magic they did; corn that grew Tc'acyīnī
- īL ka yīs nī da yin yā ts'a na t'i hī gō 'ai gō
among them they distributed. They ate it. Ts'anat'i too those too
- 14 īL ka yīs nī
among them they gave it.

77. THE TCACTCINI.

- i la dā tse ya kī ne hī na da ndī t'ī dā 'a dā yō gō ye gō gōL-
Long ago Tseyakinehi where everything then beyond to the
grows
- 2 gai ye na da dji ba na dā kū 'a cī in da' bīL n da zes kai na dā kū
plain they went to war. Then from enemy with they came Then
here it back.
- da gō das na dā kū i gō dji ge na na dā da tc'ic jic na i gō'an ye
they danced. Then they made a hole. Corn they braided. In the hole
- 4 dec nL dje na Lā gō dā kū na dā 'a djin da cī ye na dā kū ca'ī'a gō
they built a much. Then corn there they carried. Then evening
fire
- gō das na dā kū tc'ac yī nī 'a djin la na dā kū i tc'e kē hī 'āL tsō
they danced. Then Tc'acyīnī they made. Then girls all
- 6 'a ts'ī gō das tc'ī n yes yīc cōc na dā kū gō das na dā kū da'a'e
there where they were they drove. Then they danced. Then right
dancing there
- kū' des dje e da Le e tc'e kē da tc'e 'a ga tcī gō das dji da tc'e
fire where was one girl in vain from there to the dance in vain
burning
- 8 bes diL t'e na dā kū tc'ac yī nī hī na dā yī k'e da his gō na dā kū
they chased. Then Tc'acyīnī corn on it they jumped. Then
i gō 'a hī Līc na tc'ac yī nī n i dn k'a na dā kū tc'ac yī nī n bī ke'
hole he fell. Tc'acyīnī burned. Then Tc'acyīnī for him
- 10 ye gō sa na da tc'e yī ka na da nī ka na danL ts'ā ye yī na sa-
they missed. In vain for him they looked. Different ways they
jōc n da dā kū ga danL ts'āye tc'e yī ka na da des ka na
went. Then different ways in vain for him they looked.
- 12 ca xa'ai ye i ts'in jōc na ca dī'ai bī ya ye i ts'in jōc na ca'ī'ai ye
East they went. South under they went. West
i ts'in jōc na na xa kōs e ya ye i ts'ī jōc na da'an na sī jōj na dā kū
they went. North under they went. There they came Then
back.
- 14 nī k'a dī yī hī 'āL tsō tc'ī yōs ī na dā kū ga ca xa'ai hī(ye) bī ya ye
on earth supernatural all. they asked for Then east under.
ones help.
- i ts'ī jōj na dā kū 'an tc'e kī hn n ba gō tc'ī ge na Lī ye ye tsē-
They went. Then that girl for her they made In the flat
a hole. ground
- 16 keL i dac de hn 'a na bī k'a gōc tc'ic n das yes ka na dā kū 'a cī dī
stone they placed on it. On it ashes they put. Then here

- ca xa'ai hī bī ya cī yīL na kai na xas tc'in yaL kī dn kwe ca di-
east from with they came Xastc'inyalkīdn. Here south
under him back
- 2 'ai hī bī ya cī xas tc'iyalga yī yīL na kai na ca i 'ai hī bī ya ye
from under Xastc'iyalgayī with they came West under
him back.
- i na ts'ijōj na xas tc'iīL tsō yī yīL na kai na kwe na kōs e bī ya ye
they went Xastc'īLtsōyī with they came Here north under
again. him back.
- 4 i na tc'i jōj na xas tc'ī dī sōs ī¹ yīL na kai na dā kū bī k'e yī ka
they went again. Xastc'īdisōsī with they came Then their for
him back. friend him
- n ke da n n ka na tcī tcī bī la ka e' i tsanL ts'ōs be da xes L'ō gō
they began to look. Stick on its top downy feathers having tied on
- 6 da Le ze de ye na da des ka na da 'a e' i ga ge ne 'āl tsō i tsan L-
everywhere with they looked. Right hole all the fine
it there feathers
- ts'ōs ī 'a dji da dīL tcī na kwe na xa yī ye yō gō nī kwe nī na
there pointed. "There your brother- is there," he said.
in-law
- 8 dā kū tc'acyī nī n nī ye na da n dī t'ai na kwe na xa ye yō gō nī
Then Tc'acyīnī to the they put their "There our brother- is,"
ground heads. in-law
- da nī na 'a cī da dlōL xa hes t'e na 'ai i dn k'a n 'a ga n tc'e-
they said. From laugh came up, that one was That girl
there burned. one
- 10 kī n n yī ka n ke na da n dn ka na da tc'e na da nī ka na kwe
for her they began to look. In vain they looked. There
- na da yīL tsa na yī tsan nL ts'ōs ī i k'e' bīL i na tse na kwe gō nī
they saw her. The fine feathers toward turned. "There she
her is,"
- 12 nī na dā kū ga tc'ac tc'in yaL kī dn bec dī. ' daL gas sī iL tc'ī cī
he said. Then Tc'actc'inyalkīdn knife wavy to differ-
ent ways
- dīc dī n ye nL La na dā kū da ga ne i Le na dza na dā kū dīc dī
four stood. Then that side he went around. Then four
times
- 14 yī nes djac gō ye yī ka ts'in nL nī na tc'ī kī n kō cī yī tsī t'a cī
when he made with he struck. Girl here the top of
motions her head
- daiL xa yī la na
with he took her out.

¹ These are the gods of the four world quarters; Xastc'in who talks, Xastc'in white, Xastc'in yellow, Xastc'in variegated.

78. THE MEDICINE CEREMONY.

- sai xa t'e go n di zi 'a gō dīl kū de gō dā kū t'a hī xa t'e gō
Sand this way they there making it Then feathers this way
put, smooth.
- 2 yī nan t'i gō 'aiL i ka dje bi t'a i tsa bi t'a nan t'i gō dīn de hī gō
surrounding they Turkey its eagle its in a circle. People too
it place. feathers, feathers
i le nan t'i dā kū tcīc i dles tsō dlec tcīc gō dī gō L'ec tcīc¹
make a circle. Then paint yellow, white red this too L'ectcīc
clay, ochre,
- 4 ka dn dīn gō dlec da L'i dji gō a kū gō 'aiL i dā kū dī i Le' sī ka gō
pollen too, paint blue, so many they Here this one stand-
make. side ing
keL ts'ai be i gō Le' sī ka gō 'aiL i 'a ga gō Le' sī ka dā kū
dish with; here another standing they There one stands. Then
make.
- 6 xa t'au da dai yī nīL nī k'a gō i i ja hī 'āL tsō da dai yī nīL
this way they strew it. On earth animal small all they strew down.
yī nan t'i gō 'āL tsō dō Le' e dī gō 'aiL i dā kū yī neL i
Standing all not any missing they Then they look
around it make. at it.
- 8 hī da bi ke' da 'āL tsō bi tc'īL nī k'a dī xa cī 'ai yī k'e gō kaL i dā kū
One after all they say. Now where those on it is then
the other them sung
'āe hī kai i cī n da bīnL 'āL tsō yī k'a n dī bi i gaL i yī ga xa dī-
there they "Here you sit." All on it they Rattle he when
come. sit. shakes
- 10 'ai gō dā kū dō in da tc'i dī nī hī xa tc'i tc'a dī gō la i ka da dī gī
they Then not gently the sick they cry. These their twist.
sing. hands
dī da gō ke' n da da dī gī dā kū xa tc'i tc'a gō nī yī zi da xa da-
These their too they twist. Then they cry. Their nostrils run
feet
- 12 hī dīL dā kū dī i gaL i gō ke L'a cī n da gō la k'e cīn gō gōL tsō
down. Then this rattle the soles of their the palms of He embraces
feet too their hands too. them.
'a de gōL tsō i de da gō nīL t'e dā kū da xa tsin sī na dji dle dā kū
They embrace on each side. Then well they become. Then.
him,
- 14 i ze hī kū gō keL ts'ai be da tc'it dlā i de da tc'īL dīa
medicine so much dish with they drink. On their he puts it
bodies
dinde na djiL dle
People they become.

¹ A black powder, probably pulverized hematite.

‘ai dai yō nt diL das na dā kō dai ya biL gō jō na di L’e diL da se
that they eat. Then they are satisfied. Four nights they
dance.

- 2 da‘āl tsō da di L’e gō ya biL gō jō na i xa t’au ‘a da t’ō kes da
All four nights they feel good. This way doing fiesta
‘a daiL’i na cac be gō das e
they make, grizzly dance.

80. THE ADOLESCENCE CEREMONY.

- 4 i t’a niL dā di yi ya na di kai tc’e kē di yi gō yōL gai is-
Early in the supernat- to they Girl when super- Yōlgaiisdzan
morning ural one her come. natural
dzan si li’ tsil ke gō yi ka na da ni ka dā kū yil na t’ac
becomes. Young for him they look. Then with they two
man too him come.
- 6 xas ki di gō ‘ai gō yil na t’ac dā kū daL tc’inc di is tsan dja
Old man too he too with they two Then from various women
him come. places
n da hi kai ke da dit dli ye yi ka n da binL xa t’au da L’ōc i
come. Those who pray for them they sit, this way outside.
- 8 na da iL t’ō gō ye i ke da di dli is dzan na dlec i¹ ‘an de na sin dli i
When they with they pray. “Woman painted new you will be-
smoke it white come.
gō jō na ca de ka dn di na da i des ‘ā ye na ca de dā kū tsil ke hi gō
I shall live fortu- Pollen strewed with I shall Then “Young man
nately. it live.”
- 10 kū ba tc’is tcī ne ‘an de na sin dli i sai it si de de sa ba hi caL de L’ec-
Kūbatc’istcīne new you become. I will be well. I will live to be L’ec-
old.
tcic da i des ‘a ye da kwe sa ba hi caL de ka dn di ci ke ba na-
tcic strewed with there I will live to be Pollen my feet will be
it old.
- 12 gō di dle de xa t’e gō tcō ōc L’a ci si ke xa t’au ‘inc di yōL gai-
on them.” This way back of the fire they two This this Yōlgai-
sit. Way side
is dzan sit dau ‘inc di kū ba tc’is tcī ne sit da dā kū di be
isdzan sits. This side Kūbatc’istcīne sits. Then this with
- 14 xac di le hi kwe si i ‘inc di dā kū yi tc’i’ na hi le L’ec tcic
they are here he places, this Then toward he strews L’ectcic,
dressed side. them

¹ Another name for yōlgaiisdzan.

- ka dn dī ke is le e' yō la tsin ne dja l'ōl t'a dles tsō
pollen. Mocca- leg- shirt, beads, bracelets, earrings, feathers, yellow
sins, gings, paint.
- 2 kū ba tc'is tcī ne gō bī ke bis le bī e' bī t'a bī k'a n dō i gō
Kūbatc'istcīne too his mocca- his leg- his shirt his his pantherskin
sins, gings feathers arrows too
dlec gō dā kū dī yōl gai is dza ne ke yī ye yī dī les n l'ī dī
white paint Then this Yōl gai is dzan mocca- in he puts Tough
too. sins them on.
- 4 ke hī yī ye yī dī is n l'ī dī is le hī yī ye yī dī is n l'ī dī
mocca- in them he puts Tough leggings in them he puts Tough
sins on. on.
e' hī yī ye yī l ke n l'ī dī yō i ye yī yī l bai n l'ī dī t'a hī
shirt in it he puts Hard beads with he puts Tough feathers
on. on.
- 6 yī tsi t'a ya yē yī l'ō na l'ī dī i ba nī hī ye dai dīl tce dā kū dī
crown of for he ties Tough buckskin he puts around Then this
her head her on. her.
dles tsō hī yī nī ya yī tsō dā kū kū ba tc'is tcī nī n l'ī dī
yellow paint her face he yellows. Then Kūbatc'istcīne tough
- 8 ke hī yī ye yī dī is n l'ī dī is le hī yī ye yī dī is n l'ī dī
mocca- in he puts on. Tough leggings in them he puts Tough
sins them on.
e' hī yī ye yī l ke n l'ī dī yō i ye yī yī l bai n l'ī dī t'a hī
shirt in it he puts Hard beads with he puts on. Tough feathers
on. on.
- 10 yī tsi t'a ya ye yī l'ō dā kū n dō i hī bī kā ga ya xai l t'ī dā kū
crown of for he ties Then pantherskin across his he puts. Then
his head him on. (quiver) breast
dlec hī yī nī ye yai dl'ic dā kū ca xa 'ai hī yī tc'ī ye yī l k'e kai
white his face with he Then the sunrise toward it with they go
paint it whitens. them out.
- 12 ka dn dī hī ya 'inl gō l'ec tcīc gō ya 'inl gō ca xa 'al gō ca hī
Pollen holding l'ectcīc too holding as sun rises the sun
yī tc'ī nai i le dā kū kwe n ke yīn nīl da 'ī de da 'a xa ne da na-
toward he strews Then there he begins to This side close farther
it it. strew it.
- 14 yō gō de gō nañ ka na yī nīl da na yō gō de gō nañ ka na yī nīl
east in a curve he Farther east in a curve he
strews it. strews it.
da na yō gō de gō nañ ka na yī nīl dā kū le' is dzan dja da i ci
Farther east in a curve he Then one woman here
strews it.

- sī zī k'a dī gōL nī da yī da gōs tci ne cī nañ ka LīL dīL
stands. "Now," he says, "run(?)." This side in a curve they run
side by side.
- 2 xa t'au īL ke' ī La xa t'ac gō dā kū is dza na dec cī hī bī za
This way one behind they two run. Then woman standing her
the other there mouth
- ic dīL nī da na yō gō de gō nañ ka īL La xa na he t'ac bī za na-
she whistles Farther east in a curve they two run Her mouth she
in. back.
- 4 ic dīL nī da na yō gō de gō nañ xa La na xe t'ac bī za na ic dīL nī
whistles Farther east in a curve they two Her she whistles
in again. run back. mouth in again.
- da na yō gō de gō nañ xa La na xe t'ac bī za na ic dīL nī kwe
Farther east in a curve they two run back. mouth she whistles There
in again.
- 6 ye na kai dā kū kū gō na dā sī ā dā kū L'ō cī is tsan dja
they come Then so much corn lies Then outside women
in. there.
- da xe n ka ī de n tsa kū hī na dā hī ye yī ka ī nī āL tsō yī ka-
are sitting. Spoon so large corn with among them All among
she gives.
- 8 yī nī dā kū 'an kū ba tci'is tci nī hī kwe ī deñ ka da L'ō da xai nōc
them she Then he Kūbate'istcīne there he runs. Grass he pulls
gives. out.
- Lī bī tca ne hī yīL ye yōL ka gō kwe yīL ye na kas kwe
Horse its manure with it holding there with it he runs There
back in.
- 10 tōō s L'a ye n yī ī k'e na na dai kwe ī de na nī ka 'a cī gō
back of the fire he puts He goes out There he runs. From there
it. again.
- da 'ai k'e 'a t'e gō kwe n na yī ī L'ō na na dai kwe ī de na-
same way it is. There he puts it He goes out There he runs
again. again.
- 12 nī ka 'a cī gō da 'ai k'e 'a t'e gō kwe n na yī ī L'ō na na dai
again. From same way it is. There he puts down He goes out-
there again. side again.
- kwe ī de na nī ka 'a cī gō da 'ai k'e 'a t'e gō kwe n na yī ī
There he runs. From there same way it is there he puts down
again.
- 14 dā kū 'a bīL nī xas kī yī hī sit tsō yī it de nañ ka Lī da na n yō
Then he speaks old man. "My grand- in a curve horses you
son, chase.

- lī jō hī tsi yaL tsōL bī ka nac dīL nī dī k'e gō cī lī de dī k'e gō
 Horse you will lasso. On him you put 'This way my horse This way
 good your hand. will be.
- 2 lī k'a de lī cī dō ya de bī tsi dō n dīn de de na ye' da 'āL tsō
 he will be Horses will like me. His flesh will not be poor. Property all
 fat.
- cī dō ya de bī tc'īL nī 'a xa t'au ye ke da dī dli ye dā kū
 will like me," he said. This way with he prays. Then
- 4 ca 'ī 'ai gō dī is dzan dja hī dan 'a dail 'ī dā kū xas kī yī hī ca 'ī-
 evening these women food prepare. Then old man evening
 'ai gō 'an na na dai dā kū na īL t'ō gō ī ke dī dli yī dīn de gō
 there he comes Then when he smokes he prays. Men too
 again.
- 6 ye da kai na da īL t'ō gō ī ke da dī dli ye xa dī ya n zī yī ka
 come in. When they smoke they pray. What they need for that
 ī ke da dī dli ye dā kū xa gō kaL gō kaL L'e is 'a gō 'ais 'ī
 they pray. Then he begins to sing. Singing night middle he makes.
- 8 is dza na Lec ī hī dī dlō kū ba tc'īc tcī nī gō dī dlō tcō ōnc L'a dī
 IsdzanaLecīhī dances. Kūbatc'īstcīne too dances. Back of the fire
 īL ga na hī 'ac gō dā kū da ī dā' ī na da kai īL nī dji ī 'ai gō
 side by they two stand. Then they eat. They go home. Middle it is
 side when
- 10 na da kai da ī dā' ī na da kai ca 'ī 'ai gō Lā gō na da kai xas kī-
 they come They eat. They go Evening many come. Old man
 back. home.
- yī gō 'an gō na na dai 'a gō na īL t'ō ye ī ke dī dli ye 'a gai
 too he too comes again. Then he smokes with it he prays. Those
- 12 dīn de hī gō na da īL t'ō gō ī ke da dī dli dā kū xas kī yī hī
 men too when they smoke they pray. Then the old man
 xa na gō kaL L'e is 'a gō 'a na yī sī dā kū na da ī dī ī na da kai
 begins to sing Night middle he stops. Then they eat. They go
 again. home.
- 14 yīL kai gō īL nī dji ī 'ai gō na da hī kai Lā gō da ī yā ī na da kai
 Next day middle when they come Many they eat. They go
 it is again. home.
- ca 'ī 'ai gō ī na da hī kai xas kī yī hī gō na na dai ye gō da hī la ne
 Evening they come again. Old man too comes again. Inside are many.
- 16 L'ō ye gō hī lā dā kū xas kī yī hī na īL t'ō ye ke dī dli ye gō
 Outside too are Then the old man smokes with he prays.
 many. it
- 'a gai dīn de hī gō na da īL t'ō ye ke da dī dli ye gō xas kī yī n
 Those men too they smoke, with it they pray. Old man

- xa na gō kaL L'e is 'a gō a na yī sin na da yī dī i na da kai
 begins to sing Night middle he stops. They eat again. They go
 again. home.
- 2 na yīL kai gō da da i dā gō ca 'i 'ai dā kū ca 'i 'ai gō xas kī yī hī
 Next day they are eating, sun sets. Then evening the old man
 na na dai na īL t'ō ye ke dī dli ye din de ye da kai hī gō 'ai gō
 comes He with it he prays. Men who come in too those
 again. smokes too
- 4 i ke da dī dli dā kū xas kī yī hī xa na gō kaL kūL ba hī da i dlā
 they pray. Then the old man begins to sing again. Tiswin they drink.
 dā kū da L'ō yen da gō das ye gō gō da 'a tsinL tsō 'a gō gō das
 Then outside they Inside all of them there they
 dance. too too dance.
- 6 da gō das gō yīL kai da da i dā gō yīL kai yīL kai gō bī tsī t'a
 While they day While they are day When day crown of
 dance breaks. eating breaks. breaks their heads
 ba ba k'e na tc'i 'a 'āL tsō ba nac dī djic dā kū bī tsī ba na-
 for he unties. All for he takes off. Then their for
 them them hair them
- 8 tc'īL tcīL dā kū tcīc bīL ī Lec dīL nī bī nī ba tc'it tcīc bī tsī t'a
 he Then red with he paints. Their for he Crowns of
 washes. paint faces them paints. their heads
 ka dn dī ba da tc'it djic da kū L'ec tcīc ī bī ka e ba 'a tc'īL ī
 pollen for he puts on. Then L'ectcīc their fore- for he
 them heads them marks.
- 10 bī gōc L'a e gō daL ts'ā ne bī ze da' e gō daL a ne 'a xa tc'īL ī de
 Their cheeks too both sides, their chins too both of them he does the
 same way.
 dā kū ye xe yī ka bī nī din de bī nī ba da tc'ī tcīc da is-
 Then they come in. Their men their for them he paints Women
 faces, faces red.
- 12 dzan djā da 'ai gō bī nī ba da tc'it tcīc dā kū 'e gō dī
 too those too their faces for them he paints red. Then it is over.
 i na da kai
 They go home.

81. OBSERVANCE IN BUTCHERING BUFFALO.

- 14 bī ga nī hī bīc dle hī k'is sī dīL t'as dec na ne bī ga ne hī
 Its shoulder its skin he cuts. On right side its shoulder
 yī ya e bī ga ne hī k'e ts'it'as kū dau bī tsī ī Lī tsō ye gō ī t'e
 under it its shoulder he cuts off, so large its meat. Yellow like

- da bi k'a da si l sōs yac di l gic dā kū ca xa 'ai ye i tc'īl nī 'ai
on it it lies he cuts off. Then to the east he throws it. That
- 2 dō bīl na tc'ī ye 'ī e bī dō dī e 'ai gō bī tsī 'ai gō xa tc'īl di l
they don't carry Here its biceps that too its flesh that too they cut off
with them.
- da 'al ts'a ne 'ai gō dō bīl na tc'ī ye da 'ai na 'a cī 'al tsō dō xa-
both sides. That too they don't carry That only. The all is not
with them. remainder taboo.
- 4 'a sī 'a xa t'e gō 'a da tc'īl 'ī da da kū
That way they did. All.
- Lī be l na dī de hī gō Lī ye lī dō bec di l nī da Lī bī ke lī hī gō
Horse they transport it saddle they don't throw Horse its blanket
with about. too
- 6 dō bec di 'a da bī l'ō lī gō dō bec di nīl da Lī za xa 'ai hī gō
they don't throw Its rope too they don't throw Bridle too
around. about.
- dō bec di nīl da bec di nīl gō ga Lī l gō l na di līj 'ai gō 'a xa t'e gō
they don't throw If they throw it the would fall That that way
about. horse with it. too
- 8 bī 'a t'e da da kū
its custom. All.

82. CEREMONY FOR BUFFALO.

- 'ai 'ā ye dī yī hī 'ai 'ī ya ne bī tca ne hī ba na dī 'ai dā kū
There the medicine- that buffalo its manure to they Then
man him bring.
- 10 gō di l kō dā kū dīn de da yō kī dā kū n da hī kai dā kū gai-
he makes Then people they invite. Then they gather. Then he ar-
it level. ranges it.
- yai dī tsī ka dn dī L'ec tcīc bī tc'ī' na da xa le bī tc'ī' i ke da-
Pollen L'ectcīc to it they strew to it when they
- 12 da dī ye gō dā kū ye xa gō ka l dīnc dī n dī 'ai gō dā kū da 'a dī
pray. Then with he sings. Four he stops Then there
times singing.
- 'ī ya ne dīx nī dā kū 'ai 'ī ya ne bī tca ne hī xa t'ī ne na xīc na
buffalo bellow. Then that buffalo its manure this way moves.
- 14 ge dlec tcīc na bī ts'ā hī des 'a dā kū dīn de hī da 'al tsō da bīl 'a-
Just the L'ectcīc from it shakes. Then the people all believe.
- nī i ke da dī dī ye da kū cī 'ī ya ne a xa ne de da 'a cī ka na dn-
Then they pray, "Right buffalo will be near. Here among
here them we camp.

- zeL da 'a cī ts'a gō da sīL dā kū na ke ya ye bīL na da dn zeL
Here will be plenty Then our country with it we will move
to eat. back,"
- 2 nī 'a xa t'e gō 'i ya ne 'et dī gō 'a xa dait 'i de da 'a cī yīL
he says. This way buffalo when they will do. From with it
are none there
- n ke na da se bī ke ya ye 'a xa t'au 'a da t'i
they move back to their country. This way they do.

83. PRAYER FOR BUFFALO.

- 4 'i ya ne 'a xa ne da na dī ye hela 'i ya ne 'a xa ne de 'i ya ne
"Buffalo will be near for smoke I Buffalo will be near. Buffalo
you make.
- Lā de da kū de cī da xe n kā de da 'a cī ka na dn zeL da 'a na da-
will be Close by they will move From we will camp Here we will
many. about. here among them. kill them.
- 6 dn tsīL ts'a gō da sīL da dō 'an da cī ka na dn zeL da 'a cī bīL
There will be Not far we will camp From with it
much meat. among them. there
- na da dn zeL na ke ya ye da nī
we will move home to our country," they say.

84. NOTE ON KILLING EAGLES.

- 8 dō be gō ts'in sī gō dō na ts'i zī gō dīL djōL 'i e gō ga ne hī
If one does n't know he does n't He becomes sick. Here his arms
touch.
- na n baL gō 'aīL 'i gō dja dī gō na n baL gō 'aīL 'i dā kū dō na-
bend up it makes. His legs too bend up it makes. Then he can't
- 10 tc'i ga gō 'a gōL 'i gō ts i nī hī n dī gai gō 'a gōL 'i 'a xa t'au
walk it makes. His bones ache it makes. That way.

85. CEREMONY FOR AN INFANT.

- kū n tc'i kai ka dn dī nī bī tc'i na dji le L'ec tcic hī gō
Water he puts down. Pollen toward it he strews, L'ectcic that
too.
- 12 dā kū īL tcī nī bī tsī t'a ka dn dīn ba da tc'it tcic L'ec tcic hī gō
Then baby its crown pollen he puts on, L'ectcic too.

dā kū kū hī bī ke' baL bac dī tc'ī bī la ī gō dā kū be na tcīL de
Then water its feet he puts on, its hands Then he bathes it.
too.

- 2 da Le ze dī be na tc'īL de dā kū bī nī ī gō ba tc'it tcīc L'ōL
All over he bathes. Then its face too he paints red. String
be nas L'ō hī gō 'ai gō ba tc'ī tcīc dā kū bī li hī bī ye ye
with tied too that too he paints red. Then its blanket in

- 4 n tc'īL ke L'ōL ī be tc'ī L'ō 'a xa t'au 'a daiL ī
he places it. String with he ties it. This way they do.

86. AVOIDANCE OF THE MOTHER-IN-LAW.

- dī n ī dī nī nīL t'ā ī ī dīL yī dī es el ī dā kū is dza nī ba yan hn-
The man deer raiser who floated down then woman was afraid
6 dzin na 'ai bī ke ke ye dī ī La ya da sī ze ī xa t'au 'a gō dza na
of him. That their practice this they are afraid This way they do.
of each other.

dā kō tc'e kī ī ba dā nī gōs lī ī ya yan dī na ye neL dī na dī nī ī-
Then the woman her son- he be- she is afraid of She is afraid Man too
in-law comes him. of him.

- 8 gō ba dā nī ye neL dī na dō 'a xa nau na ga na bī ye hī n gō
mother-in- he is afraid of. Not close he goes. His brother-in-
law law too
be hō dza sī lī na be ye ī ya bīL gō jo na 'ai yā da dā kwe n jō
he talks to it hap- His brother- he feels good That is that way good
pens. in-law about it. why

- 10 gōL nī na
he says.

87. THE BURIAL OF THE DEAD.

- 'ai ī la dā gō k'e ga da tsai gō dā kū ke ye bīs dīL īs is Len da
That old their when anyone then moc- they put on, leggings
times people died, casins too,
12 na ye' bī k'e Lā gō da tsai gō 'āL tsō na ye hī n dai yī ī dal tc'ī ci
goods. His many when he all property they bring from differ-
folks dies ent places.
bī e' bīs Le bī lī 'ai da n jō hī 'āL tsō ye xai dīL ī Lā gō ī La-
His his leg- his these very good all with they Many come
shirt, gings blanket, it dress it. together.
14 da le dā kū da hī tc'a' dā kū yī nī ī n jō gō ya dai tcīc dā kū
Then they cry. Then his face well they paint red. Then

bīlī n jō hī na ye hī bī ye ye hinL dje gō yī ye ye n yīl ke dā kū
 his good the property inside when they in they lay Then
 blanket place it.

- 2 yīl ye īl'ō lī yī k'e da yīl ke lī yīl n ke yīl ōs na dīl t'e
 with they Horse on it they put Horse with they two of them.
 wrap it. it. lead,

bī k'e lā gō k'a ka īl t'e yīl n ke kai n jō gō lī ye ye ya gō tc'i
 His many three of with they go. Well in ground they dig.
 folks them

- 4 da kwe n yīl ke tcītē yī k'a nai cōc dā kū tse hī n jō nau yī k'e
 There they put Lumber on it they put. Then stones well on it
 it.

yī nīl dā kū yī ts'ā na dī kai gō līī da da kwe yī yīl xe bī tsīī
 they Then from it when they horse there they kill. Its
 place. go head

- 6 dī dai yīl gec bī k'e hī 'āL tsō bī tsī dai yīl gīc 'a xa t'e gō
 they cut off. His folks all their hair they cut off. This way
 'a da t'i
 they do.

TRANSLATIONS.

1. THE EMERGENCE.¹

In the beginning, the people were coming up. He² made a mountain that continued to increase in height. Then he caused reeds to stand vertically in the center. The people were gathered about the mountain, watching. When the reeds were approaching the sky, four girls went up the mountain and twisted them. They went down and left them in this condition. The people tried in vain to make the reeds grow. "Go up and see what has happened to them," he told someone. This person, on ascending the mountain, found the reeds were twisted and that those who had done it had gone down. The messenger, when he came down, said, "The reeds are twisted."

Then four ladders were made and placed in position:³ one black, one blue, one yellow, and one variegated. Then whirlwind went to the world above and looked. When he came back he reported that there was much water there.⁴

After a time, the one in charge, told Beaver to go and see how conditions were. When Beaver got to the upper world, he found the water receding and commenced piling dirt in front of it to retain it. When Beaver did not

¹ This account is much abbreviated, Mooney's version speaks of four mountains of the four colors; and explains that the girls were picking berries and flowers and that their mere presence caused the mountains to stop growing. He mentions, Polecat, Crow (Raven), in addition to Beaver and Badger as messengers sent. In each case peculiar markings resulted. Mooney, (a), p. 197.

Russell tells that the mountains grew during four nights; that the girls who caused them to stop growing became rabbits; that Badger and Turkey were the messengers; that the whirlwind dried up the water; and that one old woman remained behind from choice. Russell, (a), p. 254.

Compare also, Matthews, pp. 63-76; Franciscan Fathers, pp. 351-2.

² The person who did this was Xastc'iniigalyin, White god of the east, assisted by Xastc'inyalkidn, Talking god of the south, Xastc'iniitsöyín, Yellow god of the west, and Xastc'iniidlöyín, Laughing god of the north. This was the order in which they were mentioned. It is usual to associate Xastc'inyalkidn with the east. Cf. p. 265.

³ It was explained that two of the ladders were made of elkhorns with four horns on each side for rails and separate horns for the rounds. The other two ladders were of buffalo horn.

The continual reoccurrence of the number four, the objects or incidents being usually associated with the cardinal points and their appropriate colors is characteristic of the myths and ceremonies of the southern Athapascan.

⁴ Black Whirlwind caused the water to dry up.

return, Badger was told to go after him and see what had happened. He found Beaver building a dam in front of the water. "When the people come up and the children are dying of thirst, they will drink this," said Beaver in explanation of his conduct. Badger went into the mud (producing certain markings). The two went down and reported that the land was already exposed.

The people prepared to ascend. The black ladder was placed in position and the people went up by means of it until it was worn out. The blue ladder was next put in place. When it was worn out the yellow ladder was put up. By the time it was worn out nearly all the people had gone up. Last of all, the variegated ladder was placed in position. When the last of the people had gone up it, too, was worn out. There remained behind a feeble old woman and an old man. The people went away and left them sitting there. "Take us out," one of them called after them. The people stopped and looked back at the couple but did not take them out. Then one of them said, "You will come back here to me."¹

Then the people moved away towards the east along four parallel trails under four chiefs. Those who went by the first road had fighting. Those going along the second road were fortunate and came back without having had a fight. The people who had gone by the third road, having had a fight, returned. The fourth man came back without having had any trouble. The leadership of the chief of the first band was unfortunate, that of the second band fortunate, that of the third band unfortunate, and that of the fourth band fortunate. They moved back to their own country near Taos.

2. THE FIRST WAR.

Raven divined to see whether people would die. First, he threw in the stick over which the skins are stretched in dressing. When this came to the top of the water he tried again by throwing the stone muller. It did not come to the surface and the people began to die.²

The people moved away in four directions but they could not sleep.

¹ These two are the rulers of the world of the dead which the ghosts reached through the place of emergence. They pass down easily but cannot return because the ladders are worn out. This place is said to be situated somewhere many miles north of Taos and is reached by four trails. Compare. Russell, (a), p. 255.

The Navajo tell of the death of a hermaphrodite twin afterward seen sitting in the lower world who became the ruler of the ghosts, Matthews, p. 77 and note 50.

² Russell has this incident as a variant, (a), p. 258. The Navajo account has Coyote instead of Raven as the diviner, Matthews, p. 77. Compare also, Wissler and Duvall, p. 20; Dorsey and Kroeber, p. 17.

The old couple of the lower world to whom they came back gave them four lice, two of which were placed in their hair, and two in their clothes. When they lay down they were all very sleepy. It was the biting of the lice that made them sleep.¹

Some of the people occupied the country near the head of the Arkansas River; others, were living along the Sangro de Cristo Range; and the remainder on the west side of the Rio Grande. There were two chiefs of those on the east side of the river named, Indayedittsitdn, and IndakadigaLn. The first named chief made a corral and gave a feast to which he invited all the people. IndakadigaLn, alone, of all the people, refused to attend. After being repeatedly called by name, he finally came, holding an arrow in place on his stretched bow, saying, "Why did you call my name?" "I did not call it for any particular purpose," the other replied. "I thought you called it for some reason," said the first, from whom the people were going away, because he was making motions as if to shoot. He shot an arrow to the feathers through Indayedittsitdn's arm and then went home.

The wounded chief sent word to the one who had shot him asking him to come quickly and take the arrow out. When he refused, he sent to him again, saying, "Hurry, come and take the arrow out." Neither this, nor a third message to the same effect, had any result. The fourth time he instructed the messenger to say, "Do not be afraid, come to me, and bring some medicine." Then IndakadigaLn quickly took up his medicine bag, looked inside, and selected the required herb. When he came to the wounded man he found the arm badly swollen. "My grandchild, I did not intend to shoot you." He then cut into the outside of the arm, took out the arrow, and applied the medicine. "The swelling will be gone in four days," he told him. He was well in four days and became the grandson of the chief who had shot him.

Having moved the camp to the east side of the river, IndakadigaLn, brought together five hundred men and started away to fight with the enemy. He took along ten horses for his own use in battle. When they came to the enemy and were surrounded by them, the chief said, "Wait until to-morrow and you will have some fun. Keep away from me." The next morning, the chief said, "Now, we are ready." There were many arrows ready for his use. He selected four men, who, remaining out of the battle, should carry home the report of the outcome.

"Who is chief?" asked one of the enemy. "I am the only chief," replied IndakadigaLn. "Who is your chief?" he asked of the enemy.

¹ Russell, (a), p. 255.

There were four chiefs of the enemy. Indakadigaldn rode his horse toward the enemy and commenced the fighting. A number of men were killed on both sides. When the chief's horse was killed under him, he jumped on another and continued fighting. He continued to do this as his people decreased in numbers until five horses had been killed under him. When he had mounted the sixth horse and his people had all been killed the enemy pulled him to the ground and killed him with a knife.

The four men who had been selected for the purpose went back to their country and reported, "Our people are all dead." When Indayedittsidn had received the message he cut off his hair saying, "My grandson has been killed, I will mourn for him properly."

3. THE CULTURE HEROES AND OWL.¹

Kubate'istcine and Naiyenesgani were companions. When they came to visit their grandmother, Yolgaiisdzan,² they said to her, "Make us something to play with." "Go and see your father," she replied. When they came near the house of the sun, children put their heads out of the door and looked at them. When their mother was told who was coming, she said to her husband, "You always claim that you do nothing wrong and here are your children, coming to see you." "Come in and sit back of the fire," they were told when they arrived. "Why did you come to see me?" asked the sun. "We want something to play with," they replied. He made the hoop and pole game and some arrows for them. "You must not roll the hoop toward the north," he told them.

They went about playing with the hoop and poles. After some time, they rolled it to the north. Although they threw the poles after the hoop it rolled straight on, without falling, into the house of Owl and fell back of the fire. When Owl saw the two boys standing there, he said, "What sort of people have come to see me? Hurry up and put them in the pot to cook." Kubate'istcine said, "I am stronger than he." Owl's wife

¹ Mooney, (a), p. 201; compare also, Lowie, (a), p. 281.

² There are many varying versions as to the origin of these gods or culture heroes among the several Apache tribes and the Navajo. Some insist that there is but one person with two names. Those who hold that there are two persons say that water is the father of Kubate'istcine and that the sun is the father of Naiyenesgani. It is sometimes said that Isdzanadliche is the mother of both. Others say that their mothers are sisters, or mother and daughter. In nearly all cases, regardless of the relationship assumed, they both address the woman as grandmother.

These culture heroes in the details of their names, birth, and exploits, are Southwestern. In only a few particulars are they clearly connected with the twin brothers of northern mythology. Lowie, (a), pp. 280-7; Wissler and Davall, pp. 40-53. Dr. Lowie has fully discussed the distribution of this and related myths, (b), pp. 97-148.

chopped them up, put them in a pot, poured water over them, and put them by the fire to boil. Although the water was boiling, they stood in the bottom of the pot, telling stories to each other. "Well, take them up for me," said Owl, "I want something to eat." His wife poked a stick into the pot and one of the boys jumped out to one side. She put the stick in again and the other one jumped out. Owl looked at them and said, "You are something bad, you are using supernatural power so that you may not die."

The boys were still standing there. "Hurry, put them in the ashes to roast for me," Owl said. Naiyenesgani said, "I am stronger than he." Then she separated the ashes, put them in the middle of the fire, and arranged the fire on top of them. They sat there in the middle of the fire telling stories.¹

"Hurry now, I want to eat," he said, "take them out for me." When she poked in the ashes for them, one of them jumped out. Then she poked again and the other jumped out. "Why did you come here practising magic?" Owl said, "Give them the hoop and pole," he told someone. They were given to them. "Go right around the hill here," Owl said. The two boys started off and came again to their father. "I told you not to roll it in that direction," he said to them. They went back to their grandmother. "See here, our father made us something nice to play with," they said. They went around playing with it until sunset.

4. THE KILLING OF THE MONSTERS.

Naiyenesgani came where Elk had been killing people. He could not get near it although he tried to approach it from every side. Then another person came to him to be his partner. "My companion," he said, "I will gnaw off the hair on his breast for you." Having done this he returned, saying, "Now go to him."

Naiyenesgani went to him, made motions four times, and then shot him. He hid in one of the holes that his partner had made. The elk broke out the uppermost hole. Naiyenesgani went into the next hole. The elk broke that out also. He then went into another which Elk also broke out. He went into the bottom tunnel; just as Elk broke this out he fell down dead. The partner then came up to him and said, "The breast will be mine." Naiyenesgani skinned it and took the hide. He also chopped off

¹ The Kiowa-Apache, who have this myth, explain that one being, the son of the water was able to protect himself in the pot, and the other could not be hurt by fire. The Kiowa-Apache names are different.

one of the horns. He filled two of the blood vessels with blood and spread out the hide in the sun until it was dry.¹

He started away toward the eagle.² When he came to him he wrapped the elk hide about himself and went out into an open place. The eagle, when he swooped down, attempted to drive his talons into him but could not penetrate the hide. He flew up without getting hold of him. He came to him again but failed to get his talons in. He flew up again. He came back and having failed, flew away again. Then he came back and drove in his talons. He flew away to his home with the man. He brought him to his young. When they bent their heads down over him he said, "Sst." "Father, when we put our heads down to it, it says 'sst,'" one of them said. "Do not mind it; go ahead and eat. It is the air coming out of the wound that makes that noise." Then the blood flowed through the opening. The old eagle flew away.

Naiyenesgani came up to them holding the horn in his hand. "When your father comes home, on what rock does he sit?" he asked. "He sits on yonder point of rock," one of them told him. Naiyenesgani sat there with eagle's children until the father came again bringing with him a pretty dead girl which he threw down. Making motions four times, Naiyenesgani struck him and he fell into the canyon. He heard him burst as he struck. "When your mother comes back, where does she sit?" he asked. "She sits here," one of them said. The mother came back. Naiyenesgani making motions four times, struck her, throwing her into the canyon. Then he said to the young eagles, "You will be just as large as you are now. People will like your feathers." "Those who take them will have their muscles draw up." "You shall not talk," he said. Then they ceased talking.

In the distance, his grandmother (bat) was coming into the open from the timber. She walked along carrying a basket. Then he shouted to her, "Grandmother, take me down," but she did not hear. He shouted to her again and then she heard. Then his grandmother came near him. "I shouted to you, 'take me down, grandmother,'" he said. "Come up to me and take me down," he told her. Then she climbed up to him, carrying her basket. "Grandmother, this carrying rope on your basket is very small." "Why, grandson, I carry very heavy things with this. Fill it with stones and see if it breaks." When he had filled it she jumped with it. Then she took the stones out again and he got in. "Shut your

¹ Mooney gives this incident with greater detail, (a), p. 204. The one who assisted was Gopher, who made four tunnels one above the other in which Naiyenesgani hid in succession. In Russell's version Lizard plays a part, (a), p. 256.

The Navajo call the monster Teelget, Matthews, l. c., p. 117.

² Mooney's account is similar, (a), pp. 205-8, as is also that of Russell, (a), pp. 257-8. The Navajo also have this story, Matthews, pp. 119-121.

eyes, grandson." She started to go down with him. "Do not open your eyes, grandson," she cautioned him, "the rock is sheer. We are falling, grandson, do not open your eyes. We are down." When they were at the foot of the cliff, Naiyenesgani said, "Grandmother, I have killed something, let us go to it." When they came there he said, "Now, grandmother, I will give you some good property. Put down your basket here." He then filled it with feathers. "Now, you may carry it away but do not go along the hillside, go along the top of the hills," he told her. She carried it away along the hillside, and the birds came and took away the feathers. She came back to him and he filled her basket again. "Do not carry the basket on the hillside," he told her. Again, she carried it along the side of the hill and the birds came and took away all the feathers. She came back to him again and he filled the basket for her. "'Do not carry it along the sloping places,' I told you," he said. Then they took the feathers away from her. When she came back to him this time he said, "You do not want to possess this good property which I have been giving you. For that reason your feathers will be poor. You will live in the clefts of the rocks and will use bark for your house. Your garments will be poor. You do not want things that are good. You will not have a shirt."

He went again where there was something bad. When he came among the people there they said to him, "If you have supernatural power, take out our people from the marsh where they have sunk."¹ "Very well," he said, "I will take them out for you." When he came to the place he stood first at the east, then at the south, then at the west, and finally at the north. Then the water disappeared of itself and he went to the entrance and went in. "I have come for the people you have taken away," he said, "bring them to me. Do not bring me just one." "There are no people," replied the monster. "Just bring them to me, do not talk." Then he brought them to him. "Just one sits there," he said. "I did not come for one," he told him. Then he sent one out to him. "Are there many people where you are staying?" he asked. "There are many people there," he said. "Bring them all out," Naiyenesgani called. The people all began to crowd outside. Then they went up to the surface of the ground. "You may just stay in the marsh," he said to the monster. When all the people had come out he spoke to him (the monster), "You must not do it any time. Just soft mud does not talk. It must not speak words." Then he went out away from him and came where the people were.

"Four of you take charge of your people," he said. "Do not go close in among the houses." Then four of them came there. "Now pick out

¹ Mooney has a similar account, (a), p. 203. The other Apache and the Navajo seem not to have such a monster.

your own people and go home with them," he told them. "Now you pick your people," he said to another. Then that one picked out his people. Then he went to another place, "You pick out your people," he told the third." That one selected his relatives. Then he called to another in the same manner and he picked out his folks. Then they were all satisfied.

Naiyenesgani was sitting there. "I just speak to you," he said, "select for me four pretty girls. I wish to go with them." Then he went away with them toward the west. At Kagodjae he left one; at Tsosbai, another; and at Becdelkai, the third. With the other one he went to the west where they remain forever.

5. NAIYENESGANI RESCUES THE TAOS INDIANS.

Naiyenesgani went among the Pueblo Indians. While there he stole and concealed their corn. When they came to him, they said, "Apache go outside." Naiyenesgani made a motion over the corn with his hand, and it became snakes. Then they were friendly to him. He put his hand over the place again and there were piles of corn as before. Again, they said, "Apache go outside." He made passes before the piles of corn and they turned into snakes which moved about. Again, they became friendly with him. He moved his hand over the place and the corn lay in rows again. "Go outside Apache," they said again. He moved his hand over the corn. The rows changed into snakes having wings. "Shut the door," he said. They commenced throwing the corn away. They shut the door. They came to Naiyenesgani who passed his hands over the place again and the corn lay in rows.

"You certainly are a medicineman," they said. "Over here is a sinking place where our people have been taken into the ground away from us."

"Very well," said Naiyenesgani, and began taking off his clothes. He took off his moccasins, his leggings, his shirt, and his hat and said to them, "Cover them all with turquoise for me." They put down a few pieces for him. "Cover them entirely," he said, speaking as a chief. Then they covered a little more of his clothing. He spoke again saying, "Cover them completely." Then they completely covered his clothing and gave the turquoise to him. His moccasins, leggings, hat, shirt, and all were completely covered, as he had asked of them.

He then went to the sinking place. He made a black hoop, a blue one, a yellow one, and one of mixed colors. He came to the place where there was much water standing. In this lake there lived a monster which sucked in the Pueblo people. Standing at the east, he made four motions with

the black hoop, and then threw it in. The water opened out at the center of the lake. He then stood at the south and making motions four times threw in the blue hoop. The water receded from the center. He stood at the west, made motions four times with the yellow hoop, and threw it in. The water moved still further from the center. Finally, he stood at the north with the hoop of mixed colors. He made motions four times and threw it in. The water came together and vanished.

In the center of the place where the water had stood, the top of a ladder was sticking up. When Naiyenesgani started to go there a crane which was on guard was about to give warning. He gave him a red stone for a present and the crane did not make a noise. When Naiyenesgani came near him, *Yelagōltsōde*, the monster, held him by the sole of his foot. He kicked and the monster fell. When he went in, he saw an old man and an old woman lying there, human beings. "I have come to visit you. I do not see any of the people," he said. "I am going to burn you up." Then Naiyenesgani took the firedrill and twirled it until the place was full of smoke. "Now, go out," he said to the captives. From each of four doors two people passed out. "There are no other people," said the monster. "Are these all?" he asked. "There are innumerable people," one replied. "All of you go out," he told the people, and again he filled the place with smoke. "Hurry go out with it," he told them. More people came out. "Are these all?" he asked again. Those who had come out said, "There are still people there." Then he filled the place with smoke again by means of the firedrill. "Go out with it," he said. "All of you go out." He asked again if there were no more inside. They had all come out. Then he sent the old man and old woman into the water. The Pueblo Indians followed him about. He sent them to their homes and they went off one by one.

6. THE MONSTER FISH.¹

A monster fish which lived in a lake swallowed anyone coming near it. Naiyenesgani came there and was swallowed by the fish which swam to the center of the lake and lay in deep water. Naiyenesgani, sitting inside of the fish, began singing ceremonial songs, that the fish might move to the shore of the lake. When he had finished his songs, he cut off the heart of the fish which raced with him toward the shore, throwing the smaller fish and water far away. It fell with him at the shore of the lake. Naiyen-

¹ This exploit of Naiyenesgani seems not to be known to the other Southern Athapaskan tribes who consider fish and water animals taboo. Mooney's account tells of a fish leaving the water and flying to secure its prey. (a), p. 209.

esgani, with his obsidian knife, cut openings in the neck of the fish through which he went out, carrying the heart in his hand. He gave it to the sun, saying, "Here, carry this where he cannot get it again." That is why a fish has a series of openings on the sides of its neck. He went home to his grandmother, Yolgaïisdzan. The firedrill had blazed up and then died down again.¹

7. THE MONSTER FISH (Second Version).

Naiyenesgani came to the monster fish who swallowed him. As it lay in deep water, Naiyenesgani, sat inside of him, playing. After a short time, he cut off the heart of the monster which thereupon swam with him to the shore. Naiyenesgani cutting slits in the sides of its neck, went out through the opening, taking the heart with him. The fish was thus without a heart. When he came to his grandmother he said to her, "I will give you this heart of the largest evil thing." That is the heart of the fish which is held inside of the moon. His grandmother was glad because he brought it to her and said, "I will carry it whenever the moon comes up. They will laugh," she said, "I will carry it among the people, and they will continually look at it as the moon rises. I will carry the heart of the fish inside of the moon." In this manner it became the property of his grandmother.²

8. NAIYENESGANI REMOVES CERTAIN DANGERS.

At that time a trail passed between a cliff and a stream. TsedagediLis-dihi, a monster, sat by this trail. His home was in the large stream flowing by. When anyone passed along the trail in front of him, he kicked him into the water where the children of the monster ate the victim and only his red bones floated to the surface. The people passed along there and TsedagediLisdihi kicked them down.

Then Naiyenesgani came there and asked, "Where does the trail go through?" "There," he told him. He came there and made motions as if to pass through. The monster, kicking, missed him. "Where does the trail pass?" he asked. "There," he told him. He came there and made motions as if to pass. The monster, kicking, missed him. "Where

¹ This was a sign for the grandmother of the danger or safety of Naiyenesgani. Cf. Matthews, pp. 117, 122.

² This is one of the clearest identifications of Yolgaïisdzan, with the moon. Certain songs of the Mescalero mention her under the names, Esdzannadlehi, or L'ena'ai (moon) as best suits the artistic requirement.

does the trail pass?" he asked. "There," he told him. He made motions as if to pass again. The monster missed when he kicked at him. Then Naiyenesgani kicked him into the water. When his children had finished eating him they said, "It was our father's meat." His bones, very red, floated to the top. Naiyenesgani came there and sent the young ones out.¹

Then he was about to lie with his wife. He pounded some sumac sticks and twisted them together. Having them in his hand he went with her and when she lay down for him, he inserted the sticks first. Her vulvae were provided with teeth by means of which she killed men. She cut these sticks with her teeth and he destroyed them. After that she had no such teeth. Before that, cutting the men with her teeth, she had killed them.²

Then the reeds needed for arrows stood at the junction of two canyons. When anyone came there for arrows the rocks closed on him and killed him. Notwithstanding the danger, people continued coming for arrows and were killed. Naiyenesgani came there, made as if to pass four times, and then went to the reeds and broke some of them off. The rocks did not come together. He carried the reeds out and distributed them so that everybody had arrows. He did that.³

9. THE KILLING OF THE BEAR.⁴

When some children were playing one of them said, "I will be a bear." He made a pile of dirt which the other children carried away in their hands until it was all gone. In their absence, he made claws for himself of hide fleshers and muscles of the larger hide dresser. With these, he dug a deep hole into which he went so far that he could not be seen. When he came out, he was covered with hair to his elbows and knees. He went in again and came out with hair to his shoulders and hips. When he came out the third time, his body was nearly covered, and the fourth time completely covered with hair.

He went among the people, running in and out, and killing the children. He went off to the Navajo country and hid his heart near some oak trees

¹ Matthews gives a similar incident, not associated with a stream, p. 122. It has been recorded from the San Carlos Apache.

² A very widespread conception. See Lowie, (a), p. 237; Dorsey, (c), p. 35.

³ Usually this danger of approaching rocks is passed on the journey to the sun. Matthews, p. 109.

⁴ The story given by Russell, (a), p. 262, agrees very well except that Fox (Coyote) is the hero; but the bears referred to by Mooney (a, p. 208) seem not the same in any particular. Matthews has the incident of the gradual transformation of a girl into a bear and that of the detached vitals but not in connection with Naiyenesgani, pp. 99-101. Naiyenesgani does kill the bear that pursues one of the monsters, but the account is abbreviated, p. 124. The same motive with different details appears in Gros Ventre, Kroeber, (a), p. 105.

at a place called, "open-mouth-bear". He then came back and again began to kill the people. Although they shot arrows at him, they could not hurt him.

Naiyenesgani went to the Navajo country carrying his war club. The bear, seeing the danger, started to run to the place where his heart lay. Naiyenesgani ran after him and came to the heart first. As he came near it he heard the oak leaves lying over it, making a noise like "ca a ca a". It was the beating of the heart that made them move. Naiyenesgani, making motions four times, struck the heart, and the bear, running close behind, fell dead.

10. THE TRAVELING ROCK.

A large number of the people started away, camping. They discovered the enemy who came together in large numbers on the plains and surrounded them. They made a barricade of their goods and commenced to fight. The enemy came straight at them. When they were near, they fought with knives. The women fought too, drawing the bows this way with their feet. Putting the bow over one foot, the woman drew the string with both hands and shot at the enemy. Nearly all were killed. Many of the enemy also were killed. A few of the Jicarilla escaped and returned to their own country. Another generation grew up from these. When they were again numerous, they started away to camp in the plains. Again, the enemy discovered them and came together. They fought with them again until only a small band was left. Many of the enemy were also killed. Those who escaped came again to their own country. Another generation grew up and there were many men again.

The stone which rolls around came among them and killed many of the people. It went among those who were camping over on the plain and killed many of them. It came among the people who were living on the east side of the Rio Grande. Naiyenesgani tried to head it off but he could not get around it to shoot. When it was nearly on the people he got in front of it. It passed right through them. Again he got in front of it and once more it came among the people. When he got in front of it this time he shot it, hitting it in the backbone. It still lies over by Picuris with its mouth open. It is a blue stone that has a white stripe across its breast. They cut off this white material which shows on the surface. When one gets sore from wearing the medicine string about his body, he puts some of this on and he gets well. If one gets shot with an arrow he gets well at once by the aid of this. The Picuris and other Pueblo Indians scrape this off and use it for their medicine also.

11. THE ORIGIN OF SHEEP AND CATTLE.

Naiyenesgani went around looking in vain for monsters. When he failed to find any he started off in this direction, toward the Mescalero country. He climbed to the top of White Mountain and looked about in all the different directions in vain. There were no monsters. Then he threw away his staff. "You will get your living by means of this," he said, and right where he threw it, it became a yucca.

Then he washed from his hands the pollution from the killing of the monsters and threw it in different directions. "With this you will live," he said, referring to the Mexicans. That is why sheep and cattle have a bad odor. The dirt he washed from his hands became cattle and sheep. All the monsters were gone. The Mescalero live upon the staff which he threw away, the Mexicans live upon the cattle and the sheep. That is why Mexicans have many sheep and cattle. He spoke to them this way.

12. NAIYENESGANI TAKES HIS LEAVE.

Naiyenesgani, when he was about to go away, came here to the center where the heart of the world lies. When he had brought the people together he asked them concerning that by which people should live. Standing there at the center of the world, with his black flint armor blowing out from him in the four directions, he said, "Now try your supernatural power on me." Then the men who knew magic tried their powers but the bad missiles fell all about him. When he blew his breath towards them they fell. "You see you can do nothing with them. People will not live by means of such things as these," he said.

Then he put the bear in charge of all the insects and of all kinds of fruit. He gave marten (?) the care of the yuccas, chokecherries, and corn. He placed one of the small squirrels in control of blackberries, strawberries, and small fruits. Grasshopper was given grain. He assigned the amole to black tail deer. "These are the things by means of which people will live," he said.

"The heart of the world lies here. Wherever you may wander you will come back to this place," he told them. "I am going away now to my grandmother. I have already rid the world of monsters for you. In the future, when the people have become few, I will come back to you that we may all die together. I made this world as it lies here quite strong for you. For that reason you shall live here on this world."

He made this river, the Rio Grande, its backbone. He made a mountain

ridge for its neck and Pike's Peak for its head. He made the Sangro de Christo Range one of its legs and the mountains on the west side of the river the other leg. White Flint Mountain is one of its nipples, and Rock Bell Mountain the other. He made the world very strong.¹

"You shall live right here," he told them. "If they take you away from this place, to another, where the surroundings are not your own, you will perish."²

We are dying off because the Americans have taken us to a place not our own and have forced us to live by means not ours. They have taken us away from the world which our father made for us to live in and we are dying in consequence. Some of the Indians who are intelligent do not like it. We are dying every summer. When we were living in our own country the people did not die as they do now.

Having talked to them in this manner he went away to his grandmother.³

13. NAIYENESGANI TAKES HIS LEAVE (Second Version).

Naiyenesgani came to the rock that was rolling over people. It rolled away from him and he could not overtake it to kill it. After trying for some time to pass it, he succeeded in getting ahead of it and shooting it. Before he killed it he said, "What shall I do with you who swallow people?" Killing it, he said, "This is what I do with bad people, I kill them." He did not go up to it nor did he cut it.⁴

"Now I will go and look for other bad things," Naiyenesgani said. "Wait for me, my friend." Then four of them started away toward the east. They climbed one of the sacred mountains and looked around without finding anything. After that, they came to Balgai, another mountain, which they climbed. When they had looked about without finding anything, Naiyenesgani said, "There are no bad things. Now, we will go back. He

¹ Naiyenesgani made the world of the body of Yoigalisdzan, his grandmother, and it is probably the chief object of worship among the Jicarilla. This information was suppressed by the informant but supplied later by Edward Ladd who is an excellent authority.

² This addition to the myths, of material pertinent to modern conditions, is evidence of the vitality and freedom of religion among the Jicarilla. The same views in nearly the same form were given by two other old men. They hold that there is a definite cause for the evils which have come upon the tribe. They have been removed from that portion of the earth where the sacred rivers and mountains, filled with supernatural power for their help, were situated. There is no remedy, for it is a fate foretold long ago. Yoigalisdzan and her grandson, while powerless are not unsympathetic; they will return to share the fate of extinction.

³ The Navajo locate the present home of Estsanatlehi in the western ocean, but Naiyenesgani and his brother live at the mouth of the San Juan, Matthews, pp. 133-134.

⁴ Mooney, (a), p. 208. Matthews has an incident differing in several particulars, p. 125.

threw all the yucca stalks back of him, saying, "People will live on you right here."¹ The name of this mountain will be Balgai." Then they started back and taking only four steps, they reached Taos.

"Do you like it?" he asked the people. "I have killed for you all the monsters which were in the world. That is why my name is, 'Monsters-he-kills'. Are you all pleased?" "Yes," they replied. "I made these things which are on the earth so that you may like them. I have made everything that you will eat; the berries, amole fruit, and plums. Are you satisfied? I made all these for you when you were poor and had nothing. Are you pleased with all these fruits I have made for you." "They are very good, my grandson," she said. "You will eat them every summer. I do not wish that you shall live on these things all the time because I am not going to talk about them for you always."

14. THE WINNING OF DAYLIGHT.²

Long ago they all gathered to play the moccasin game.³ When they arranged the wagers, daylight was staked against darkness as a perpetual future condition. Day was about to break. Roadrunner with his red spot did not miss the moccasin once. Crane also guessed right every time. Roadrunner and Crane both rubbed their cheeks with fire.

Owl took the ball from the moccasin. "It will not be day," he sang, "who, wo." Roadrunner took the ball again. "Daylight is good," he sang, "the east is whitening." While they were intent on the game, day broke and they started to run to the mountains. All those who were struck by the sun's rays became red. Roadrunner had rubbed his cheeks with fire and that is why they are so red. Crane also burned his cheeks by rubbing them with fire and they are red in consequence. Those were beaten who sang, "There will be no daylight." That is why they go around at night. Those that go around in the daytime won.

¹ This refers to the food of the Mescalero as explained in the preceding myth.

² According to Mooney's account this event took place in the lower world before the emergence, (a), p. 198. This myth is known to the Navajo (Franciscan Fathers, p. 485) and to the other Apache.

³ A game in which the players form two parties one of which hides a ball in one of the moccasins standing in a row and the other guesses which moccasin contains it.

15. COYOTE SECURES FIRE.¹

Fireflies had their camp where high rocks stood around it in a circle and there was no trail leading down to it. They were the only people who had fire. They were playing the hoop and pole game with Otters. In vain Coyote walked around the rocks seeking a place to go down. He went where some children were playing beyond a hill and asked them where the trail was that lead down. They would not tell him. Having gathered some red berries and having made two strings of beads from them, he came again to the children. "Now tell me where the trail is," he said as he gave them the beads. "Right by the edge of the rocks stands a cedar tree," they told him, "one takes hold of it and it bends with him to the ground. If one says to it, 'Bend down to me' it will bend down and you may go out with it." Coyote pulled off some cedar bark and made a bundle of it to serve as a torch.

He went over where they were playing the hoop and pole game. They were betting their hides and when one was beaten his hide was pulled off and he jumped into the river and came out again dressed as he was before. Coyote wanted to bet his hide. "No," the other players told him, "your skin sticks too tightly to your nose, you might cry badly about it." He played, however, and lost, and when they were stripping off his skin it stuck to his nose and he cried. He jumped into the river but came out as he went in, red and without a skin. Then the others caught him and pushed him into a badger's hole. He came out with a coat of short fur. He wished to bet again but the others would not permit him saying, "You cry so about it that every one is ashamed."²

When it was nearly night Fireflies built a fire in the center of their camp preparatory to a dance. When the people were all standing about after the dance began, Coyote tied the cedar bark he had prepared to his tail, and dancing about, tried to get his tail in the fire. "Coyote, your tail is on fire," they called to him. "I am working magic with it; it will not burn," he replied. His tail blazed up, and he jumped over the heads of the spectators and ran to the place where the trail led up. Fireflies ran after him. "Come bend down to me," he called to the cedar. When it

¹ Russell obtained this story with additional details. The hero in his account should be Coyote instead of Fox, an error probably due to the interpreter. The birds with whom he was flying, if named *teitl* (det) were cranes instead of geese, (a), p. 261. While this form of the story seems to be peculiar to the Southwest, a similar origin for fire is found in many other localities. Teit, (a), pp. 56-57; Goddard, p. 195; Lowie, (a), p. 244; Kroeber, c), pp. 252-260.

² Matthews has this incident in another connection, p. 97.

came down to him he went up, tossing up his tail as he topped the rock. He ran off, throwing his tail from side to side. Those running after him tried to put the fire out. Coyote ran on, whipping the trees with his tail, still pursued, until he came to the border of the sky. When he had run almost entirely around the world with the fire he was tired and crawled into a hole.

The whole world was afire and burning. It was burned black everywhere. That is why you can make a fire with a drill from all kinds of trees. Here at the east some trees were left unburned. They are like stone and will not burn if they are put in the fire. Petrified wood was the only thing of all that was on the world that was not burned.

16. COYOTE SECURES FIRE. (Second Version.)

Coyote came where there were three children. "Show me where the trail goes up," he said. "I will give you these beads if you will show me the trail." Then he gave them the beads. They showed him a piñon tree by means of which the people went up and down. He went down by the aid of the piñon tree by means of which the people went up and down. He looked for some white clay with which, when he found it, he whitened his face, making zigzag lines.

He came where they were dancing and mingled with them. "Coyote, your tail is burning," one of them said to him. "I have supernatural power for that. It won't burn," he replied. He went among them again, poking the fire with his tail until it took fire, when he jumped over them and ran away with it. "Coyote does not know the trail up the wall," they said. He ran away with the fire and they all ran after him.

When Coyote was tired out, he gave the fire to Duck who ran with it. When Duck was tired he gave it to Dove. Dove ran with it until he was tired and gave it to Kingfisher who ran with it. "Fire came from me," he said. Kingfisher flew entirely around the border of the sky with the fire.

"Fire came from me. All the people secured their fire from me." The people ate with it and their food became sweet. The people all over the world were pleased. Something good happened.

17. THE SWALLOWING MONSTER.

At another time the people were camping near a spring, hunting deer. When one of the girls went to the spring for water she found a dead deer lying there. She ran back and told the others what she had found and

some one went out and brought in the deer. This happened four times; the girl found a dead deer as she was going for water and it was brought in and eaten.¹

After dark someone looked out through a hole in the tipi and saw the monster. They built a big fire on that account for it was very dark. They told the fire poker, "You must cry like a little baby." "You," they told the pole over which hides are dressed, "must shout like a boy." "You must laugh like a girl," they told the muller. "When he runs after us, you must shout like a grown person," they told the pestle.

While it was still very dark they ran off. The monster, after hunting for them in vain at the camp site, ran after them. The fire poker cried like a baby and the monster ran back. The crying ceased and he ran after them again. He heard a boy shouting at the old camp and returned. Not finding anyone, he ran after them again. Back at the camp a girl was laughing. Having looked for her in vain he ran after them again. A man was shouting at the old camp. The monster ran back and searched for him in vain. He then swallowed the fire poker, the tanning pole, the muller, and the pestle. He ran after them again but by this time they were far away. He overtook them and swallowed all of them but the little girl. She came to Spider, who was chopping a tree near his home, and he hid her under the knot of his hair braid. When the monster came there he said, "Where did you put the girl?" "I did not see anyone," he replied. "Her tracks are here," the monster replied. "Nobody came to me," old man Spider said. "I am going to swallow you," said the monster. Then Spider was angry. He tore the monster to pieces and took the girl home with him.²

Spider's wife was jealous of the girl. A tree stood by the shore of a lake. Spider's wife made a swing by fastening a poor rope to a limb of the tree. She induced the girl to swing on it. When she swung the second time the rope broke and she fell into the water and became a frog.³

18. THE MAN WHO HELPED THE EAGLES.⁴

An Apache was very poor and went about among the Pueblo Indians picking up the food they threw away. That was all he had to eat.

¹ It was explained that the deer were left there that the people might get fat and be in good condition for eating.

² The Kiowa-Apache tell that Thunder killed the monster with a thunderbolt which explains the manner of killing mentioned here.

³ This swing incident is found among the Assiniboiné, Lowie, (c), p. 157.

⁴ Under the title, *The Great Shell of Kintyel*, Matthews gives this story in a different locality and with additional details. It is the myth explaining the origin of the *Bead Chant*, pp. 195-208. The San Carlos have a ceremony for babies of which this is the myth. According to Edward Ladd, this man was Nalyenesani.

Over by the river there was an eagle nest on top of a sheer cliff. The Pueblo Indians treated the Apache well giving him plenty of food. He went with them to the eagle's nest. They tied a rope to him and lowered him down where the two little eagles were sitting. He took off the rope and stayed there with the eagles. Those above pulled up the rope just by itself. In vain, they let down the rope to him. He remained with the eagles. The others left him and went away. They came back again and let down the rope in vain. Again they left him.

He was very thirsty. He heard someone laugh here below. He jumped up to him. The person said to him, "You have been taking care of the children. Drink this," and gave him a piece of ice about so large (forefinger). "This will not be enough to satisfy me," he thought. He drank it and was satisfied. He lay down beside the little eagles.

The father of the eagles came home. "DagōnadeL, you are staying with my children. I thank you," he said. Then he opened the house and they went in. (His house was behind the solid rock.) He gave him some food in a very small clay dish. "That is not enough for me," he thought. The man took off his coat and hung it on the wall. Then he was like any other man. He gave his coat to the man. "Run around with my children for me," he said. He flew across to a stone standing on the other side and back again. He flew way off and came back. He was strong. The man who lived there called and from the center of the sky a large number of them came down. Some of them wished to carry him on their interwoven wings while some of them wished him to fly and others did not want him to. They put wings on him that were stretched out long and started out with him, up into the sky. The eagles flew under him carrying him up. When he was near the sky hole he began to fall he was so tired. The others got under him carrying him up. Then Panther let down his tail through the sky hole. The man seized it and he was pulled up. Panther had his home there.

They had enemies there with whom they fought. The hornets were their enemies. Some of them were black, some of them were yellow. The yellow ones had yellow houses, the black ones had black houses. Panther had much buckskin from which he made him shirts of many thicknesses. There were holes just for the eyes. The man went with the eagles to find the enemy. They camped close by them. He was carrying a quirt in his hand. Early the next morning when they went after wood they met the enemy and began to fight with them. The hornets were killing them. The man put on the shirt Panther had made for him and began whipping around with the quirt. He strung the bodies of those he had killed on a stick. He had two sticks of them. The eagles came back to their home. One of

them said, "Dagōnadel was killed first of all." Panther said, "My grandchild is very brave. Watch for the men he has killed." When he came back there from fighting the enemy, they commenced dancing around in a circle. Meadowlark danced around sunwise. "You had better go down, you say bad words against the people," they told him.

19. THE BEAR-MAN.

They were living on the other side of the Rio Grande near a mountain called Nabianye where they were raising a crop. A bear was killing them one by one. There at a place called Tcicnadjin, "trees thick," the bear had his camp from which he came to get the people. They went there after cherries. One of them, the tallest, climbed a tree to get the cherries. The bear killed them.

They ran back away from him. They sent word to the camp and all got ready to go after him. They followed his tracks. Here a bear had run along. Over there, they found his coat (bearskin) which he wore when he came after the people. He took off also the braided sticks which he wore under his coat, as he ran to his home. They tracked him to his camp which was by an arroyo. He had made a number of holes, in a row on the opposite bank. Those pursuing him came there in the early morning and stood by his door.

An old man found him. "He is like one of our people, but we will kill him for an enemy," he said.¹ They brought him to the door and shot him. He had killed a bear and taken its coat. He had cut small tough sticks and fixed them under his coat so the arrows would not go through. They brought it home.

20. RELEASING THE BUFFALO.²

Long ago, they were camping about over on the plain without food. They were playing the hoop and pole game. Raven came from nobody knew where and took off his quiver. Inside of the quiver were intestines.

¹ By "our people" is meant that he spoke a related language, probably Kiowa-Apache or Mescalero.

² In the version obtained by Russell, (a), p. 259, many other animals are released. This story seems not to be known to the Western Apache and the Navajo. The Mescalero say that Coyote failed and Nalyenesgani succeeded in inducing the buffalo to leave the lower world.

The Blackfoot have a somewhat different version of this myth. Wissler and Duvall, pp. 50-53. The Gros Ventre do not appear to connect Raven with the retention of the buffalo, an old woman and her daughter being mentioned. Kroeber, (a), p. 65.

Magpie took them out. They watched Raven to see which way he would start home. When it was evening he started off flying up toward the sky-hole. "You must all watch him," they said to each other. Everyone was looking at him. He kept circling about until he became very small and few could see him. When he was so far off that no one else could see him, Rattlesnake and Bat still could make him out. When he was at the top of the sky and out of sight, he flew across this way to the east where the Black Mountains range from north to south. When he reached them he went to the junction of canyons. Only the two could see him.

The people moved their camp four times before they came to him. They found he had very much meat there which he (Raven) distributed to the people. They asked him about the buffalo but he would not tell them. Then they changed an Apache into a puppy, making eyes for him of black obsidian. They hid him under a brush bed and moved their camp away.

The children of Raven came around the deserted camp and finding the dog, took him up. Raven's smallest child folded his arms about him and carried him home. His father said to the children, "He was lying there to find out something." The child did not want to give up the dog. The father put the poker in the fire and when it was burning brought it near the dog's eyes. After a while he cried, "Wau." "You may keep it, its only a dog. It does not know anything," the father said. "It's name will be inöldi (choke)," said the child.

Raven had the buffalo all shut up. He opened the door when he wanted to kill some of them. That was the way he secured the meat. The dog went along with them and they fed it. When it was dark and they had all gone to bed, the dog went over there and opened the door. The buffalo started out. They had nearly all gone out before Raven noticed it. He ran over there with his quiver, shooting at them as they ran past. When all his arrows were gone but one, he looked at the door for the man who had become a dog. There was an old buffalo going out which could hardly get to its feet. The man caught hold of this buffalo and went out with it clinging to the opposite side. Raven paid no attention to it and stood there holding his bow with the one arrow looking for the man in vain.

The man overtook the others who had moved their camp away. "I turned the buffalo all loose," he told them. They turned back, moving their camp to the buffalo, where they killed many of them and were no longer hungry.

Raven told his children, "You will live on the meat that is left on the backbone and on the eyeballs."

Long ago they were hungry but he let the buffalo out and then they had plenty to eat. That way he did.

21. *RELEASING THE BUFFALO.* (Second Version.)

Raven had the buffalo hidden they say. Then the people found out about it and went to his house. The house and Raven's children were covered with ashes and grey and dirty. The smallest child took the stone away from the opening to the lower world. Then the buffalo were in a large herd on the plain.

"The eyeballs and the fat between the shoulders will be mine," Raven said. "You did me a wrong. I lived on the buffalo. You took away the stone and now you have caused me to be without anything to eat. You have made me poor. I go about starving. That is why I eat whatever anybody kills," Raven said this they say.

22. *THE ORIGIN OF CORN AND DEER.*¹

Once there was a man who went around with a little turkey. The man lost all he had in gambling. His people brought together more things for him and again he gambled them all away. Then they agreed they would kill him if he lost again. They tied some things to his tipi poles for him. He came back and looked at them. "Now I will play the hoop and pole game again," he said. His turkey went around in front of him and said, "My father, why is it that you have such a poor mind? If you lose all this again, they are going to kill you."

He started away and came to the side of a river. A pretty tree was standing there. He commenced to chop it with a stone ax. At sunset, only a little part of it remained to be chopped. He went home and came again in the morning. The tree stood as it had when he first saw it. He commenced chopping at it again. At sunset there was only a little more to be chopped. He went home. He came back the next morning and commenced chopping. When only a little more remained to be chopped it was night and he went home. He came back the next day and the tree stood as if it had never been cut.

Right by the tree there was a cliff. Tcactciyalkidn, the talking god, stood there and spoke to him, "My friend," he said, "why are you always bothering my tree?" "I have use for this, my friend," the other replied, "that is why I bother it." "What will you do with it?" asked the

¹ Russell secured the first part of this myth in much the form given here, (a), p. 268. The Navajo myth as given by Matthews (*Na'ineethani*, pp. 160-194), is full of details and is accompanied by songs. It is evidently the myth of an important ceremony.

god. "I am going down the river by means of it," he said. The god made motions four times and felled it. He cut off a length just long enough for a man to lie in. He put back the remainder of the tree on the stump and it came together again as if it had never been cut.

"My friend, get all the birds that peck trees to hollow it out for you." Then all the birds came together and pecked at the inside of it, going through the tree. The man tried to get inside but it was not yet big enough. The birds went through it four times again in each direction. The hole was now large enough to receive his body. Then he distributed the beads among the birds that had worked for him.

Then the god came again to help him. He used the foam on the water to smooth the log. Spider closed both ends of the log for him. "It's ready, my child," said the god. "There are four bad places in succession," he told him. Making motions four times the god put the log with the man inside of it into the water. It floated down stream with him. It came down to the place where the whirlpool is and the log began to spin around. It went on down stream from there with him until it came to the waterfall where it stuck. The god got it loose for him and it floated down to a place where the Pueblo Indians were pulling out driftwood. They pulled the log out but the god put it back. It went on down until it came where there was much driftwood floating. It floated down with him from there. When it landed he tried in vain to get out. After a while, he succeeded.

As he walked along beside the river he began to wish he had something to plant. He caught a lot of ducks, and pulled out their feathers which he used for a bed. He ate the birds but saved the sinew from their legs and used it for making arrows. When he had been there four days and the sun was setting he saw his turkey silhouetted against the sky. He came toward him. They walked together along the river. As they walked along he said he wished he had seeds to plant.

"My father," said the turkey, "clear a piece of ground." He cleared it. Then the turkey stood with his wings outstretched, facing in each direction. When he walked from the east, black corn lay in a row; he walked from the south, blue corn lay in a row; he walked from the west, yellow corn lay in a row; he walked from the north, and corn of different colors lay in a row. "Now plant this," he said.

He planted all the different kinds of corn. When it had been planted one day, it commenced to come up. After the second day, the corn had two leaves. On the third day, it was quite high. On the fourth day, it had brown tassels. The turkey went around gobbling.

The man lay down in the feathers and slept. On the other side, to the east, stood a rocky ridge. He saw a fire over there. In the morning he went

where the fire had been but there was no fire nor any tracks. That evening there was a fire there again. He stood up a forked stick and placed himself sitting on his heels so that the fire appeared in a line with the fork of the stick. The next day, getting his bearings in this way, he went again to the place where he had seen the fire. There were no tracks there. He went home again. When the sun went down he sat in the same place and saw the fire again. The next morning he went where the fire had been. There were no tracks there. He went back home.

The corn and the tobacco were now ripe. He rolled a cigarette and tied it to his belt. The third day, at sunset, there was a fire there again. When he went to the place a girl was sitting where the stream flowed out from the mountains. She was rubbing a deerskin. The man stood by her but she could not see him. The cicada had loaned him its flute. He stood there and blew upon it. As the girl was working at the buckskin she pushed her hand down and turned her head to listen. She looked under the grass but could not find the cicada. She sat down again and began to rub the buckskin. The man blew again upon the flute. Again, she looked for it without finding it. He stood on this side of her and blew on the flute again. She got up and started toward her home. He followed behind her and then she saw him. Causing the solid rock to open she went in. He went in behind her but left his arrows lying by the door. When he got inside a very old woman who was sitting there jumped up and ran out. (She was afraid of her son-in-law).

Then the old man came home. He immediately took up his tobacco and filled his pipe. When he was ready he blew some smoke and said to the young man, "Will you smoke with me?" "No," he said. "Where do you come from, I have looked everywhere in this country. Where have people come into existence?" He took up another sack of tobacco and filled another pipe. He smoked and blew the smoke. "Do you want to smoke?" he asked. "No," replied the man. Then he took up another pipe and another sack of tobacco, filled the pipe again, and blew smoke. "Do you want to smoke?" he asked. "No," he answered.

Then the man began to smoke the cigarette he had tied to his belt. The old man smelled the smoke and said, "I wish it was my turn to smoke." He gave him the cigarette and the old man inhaled the smoke. His legs straightened out. The young man blew smoke against the soles of his feet and the palms of his hands. He commenced to get up. "That was something good," he was saying as he stood up. "I wish you would bring me much of it from the place where you got it." "That is all there is," the young man said.

They placed a dish of food before him and he swallowed it at one mouth-

ful. He took up his arrows and started home. Outside, only one footprint was to be seen.¹ He came where his turkey was. Then they tracked him to the place where the corn was growing. When he came to the turkey, it was afraid of him. When it was evening he made two cigarettes and tied them to his clothes. He went again where the others were living. He gave the old man the cigarettes to smoke again and then went home the next morning. This time, there were two tracks outside. "I do not think, he is a human being," the old man said. The next evening he went there again. He carried with him a cigarette which he had made. When the old man had smoked it, he said, "That is good." He went into the tipi.

The turkey was going around a little way off, he was afraid of him. That evening the man went back again carrying four cigarettes. The old man smoked them, saying they were good. The next morning the woman went back with him. They both walked across the river on top of the water. They gathered much corn and tobacco. The woman started home. When she came to the river, she took off her moccasins and waded through. She brought the corn to her people. "It is good," he said, "to eat with deer meat." He gave his father-in-law the corn. The father-in-law, in return, gave him the deer which he possessed.²

The old man's name was Dinideyiniłt'anne, "Game he raised". The other man who came to him was named Atdildeyeseldli, "He floated down". Then the deer all ran out. The man and woman moved their camp away. The woman made a brush house but the deer came and ate off all the leaves. She made another brush shelter. The deer ate it again. The woman took up the fire poker and hitting the deer with it, said, "Deer will have a sense of smell." Then they went off a little way from her. The next day they went farther away where they could not be seen.

"Turkeys shall live in the mountains and people will live upon them," she said. Then the woman was hungry and she went to the east saying, "What has become of my children, all having the same kind of horns?" Then she went to the south and shouted, "Where have you gone, you that have bodies alike? Come back here." Then she went west. "My children, where have you gone, you that have tails alike, come back here." Then she went to the north, "My children, where have you gone, you that have ears alike, come back here."

¹ He traveled with the lightning was the explanation given of this.

² It was explained that the young man was striving to get the advantage of the old man in the matter of smoking and of the young woman in resisting desire. On the fourth night the girl made the first advance. The young man having won these points, the old man placed the corn beside the meat and pronounced one as good as the other.

From that direction, from the north, they came running back. They ran and surrounded her. From the west also they came and surrounded her. She killed a large number of them. "Now you may go and live in the mountains. People will live upon you. You shall have a sense of smell. People will live upon you." Then the corn was all that belonged to them.

23. THE ORIGIN OF CORN AND DEER (Second Version).

They tell of a man who went about accompanied by a small turkey. The two went down the Rio Grande. There were four bad places for them to pass. When they had gone down the stream, they sat by the bank.

Then the man said to the turkey, "My child, this is a nice land we have come to. There should be some seeds." "Father, I will soon make some corn for you. To-morrow you must level a place." Then the man levelled a piece of ground. The turkey came to the prepared place. He ran from the east toward it. He made black corn lie there in a row. He ran from the south causing blue corn to lie in a row. He ran again from the west making a row of yellow corn. Then he ran from the north and made a row of corn of various colors. "Now, my father, you may plant it," he said. The man planted it, scattering the seed. He raised corn and tobacco also.

He went across the river. He saw the blazing of a fire. "Where are there any people living?" he said to himself. The next day he went where he had seen the fire but there were no people there. When it was dark again, there was a fire blazing again in the same place. When he went there the next day there were no people. He went back to his home and when it was dark again there was a fire as before. The next day he went there and found a woman rubbing hides in the water. She started to run away from him but he ran right after her. She ran into the tipi and he followed after her. Her father spoke to him, offering him tobacco from his fawn-skin tobacco bag. He did not care to smoke and only drew on the pipe once.

He went back to his little home. His turkey was afraid of him and would not come near him. "You smell, my father. You do not smell as you used to," the turkey said.¹ The man broke off four ears of corn and gave them to the girl's father. He liked them very much. He passed his tobacco bag to him. He drew on the pipe but once.

He went back to his home. His turkey would not come near him. "You smell bad," he said. The next day he went to visit them again,

¹ The man was unclean, ceremonially at least, from his contact with the girl.

carrying much corn with him. The people were glad because he brought so much corn. Then the girl placed before him loin meat and deer meat side by side. The young man ate the meat. He took some of the tobacco he had raised, rolled a cigarette with corn leaves, and gave it to the old man. "This is good," said the girl's father as he smoked it. "Why did he not bring a large quantity of it? When he comes again he must bring plenty."¹ It was the girl's father who said this. The next day he came to them again bringing a fawn-skin bag full of tobacco. "He has done very well," said the father as he received it.

The woman went home with the man and returned bringing much corn with her. The young man then became her husband. They were satisfied. "We, too, have some property," said the father-in-law, "Go and hunt with him." His brother-in-law placed him by a black screen or blind. Something ran toward him and passed. It was a fox. Then he placed him by a blue blind and a wolf ran by him. "Do not shoot it," his monitor told him.² Then he sat by a yellow blind and a large panther ran by him. Finally, he placed him by a variegated blind. "Now, make motions four times when it runs towards you." Then he made motions four times, and shot it. "It ran off that way," he said. It fell with its head backward. When he came to it he turned its head toward the sun and then he butchered it. He killed it for his brother-in-law to whom he gave the hide. His brother-in-law's wife carried it home.³

Then the old man, his father-in-law, felt happy. "Now come with me and look at my property," he said. They two went in together where the tame deer were kept. There were very many fawns there which he had raised. He gave all these to his son-in-law, saying, "Now these deer are all your property, take charge of them. All the people living upon the earth will live upon deer." The man and his wife went away and commenced living on a hill. The woman built a fire there. All the deer gathered about her and by the next morning had eaten all the leaves from the brush shelter. The woman did not like it and drove them away. They came back to her, however. This continued for four days. The woman, not liking it, took up the poker and struck the deer with it. They had scattered the ashes all about. She drove them far away saying, "I am tired of you." They came back to her nevertheless. Then she was angry and hit them above the nose with the poker. "Deer will always have a sense of smell," she said. She drove them far away but they came back to her.

¹ In the third person because men relations-in-law are not directly addressed.

² It was explained that a bug or fly on the man's head told him what to do. This is a common source of information in Southwestern myths.

³ The deer was placed on pifion, pine, oak and mixed bunches of limbs for butchering. The person for whom the hunting is done receives the hide and half the meat.

"My mother, do not hit me, we belong to you. To what other one can we go?" one of them said to her. "I like you my children," she said. Then two fawns came back to her. "The time is at hand when I shall turn you loose," she said. Nevertheless, four came back to her. "Four times, you have destroyed my fence for me. That is why I am going to send you away," she said. "Now, my children, I send you off." The next day four of them came back to her again. "To-day, I am turning you loose. Go as far as you wish toward the south. I have made you red in the summertime, blue in the fall, black in the middle of the winter, and brown in the spring. I have made your hoofs and the ends of your noses black. I have made your horns, your ears, your face, your teeth, your gait, your tails, your white hips, all very pretty for you. I have made your eyes of coals, for you to see with. Now, all I have given you looks very well."¹

24. THE SUPERNATURAL PERSON IN THE LAKE.²

Long ago, an old woman gave her boy a present that he might become a medicineman.³ They were camping through the plains with nothing to eat, but roots and wild seeds. They were all hungry. The woman came to her son and said, "My boy, I am hungry. Have not you anything?" "Go home, and to-morrow you will have plenty to eat," her boy replied.

The next day her son began to make a corral close by the river. He gathered the men together and told them to drive in the antelope. They drove them in and killed them. After butchering, they carried the meat home with them. The next day he gathered the people again. They drove antelope into the corral and killed great numbers of them. They brought home the meat with them. The next day he gathered the men again. They drove in antelope and killed very many. They carried the meat home. The antelope ran in by themselves. If they whistled, they came running in as far as one could see. They killed a great many and carried home much meat which lay in a great pile. That evening, the old woman came to her boy and said, "That is enough, my wrists ache." Then the boy quit. They cut the meat into slices to dry and tanned the hides.

The old woman came to her son and asked that he return her gift. "I

¹ This myth is the foundation of the deer-hunting ceremony. The substance of it, embodied in songs, is sung before a hunt.

² This lake, probably situated somewhere at the western edge of the plains, was a regular place of offering. The Jicarilla used to throw beads and other property into this lake as they passed it on their way to the buffalo hunting grounds.

³ When the services of a medicineman are required, eagle feathers and turquoise are placed on his right foot. If he takes them up he accepts the engagement.

have already given it to the supernatural one," he told her. Then she cursed him. He left her and came to his own country. He came to a place called "sticks swim around". There are tent poles sticking out of the water there. He lives on the bottom of the lake. The people all came after him but when they came back to their own country they could not find him. Then they commenced to follow his tracks. They saw where the tipi poles had been dragged into the water. They looked all around but could not find him.

Two years after, a large band of them went out on the plains to war. They traveled all night and all the next day. When it was evening they built a fire and smoked the pipe. They heard someone talking to them. "You must be my own people," the voice said. "Yes, we are your own people," they replied. Then he dropped nearby them a big buffalo with its head just turned back and tied. "I started to carry this, but my breath gave out. For that reason, my people, make smoke for me. I will smoke with you," he said. Then they filled the pipe for him and smoked with him. "Where are you going?" he asked. "Here, after the enemy that we may bring back horses," they replied. "Their camp is very close, but they are not aware of your approach," he said, "you can go to them in the day-time. About noon, you will surround the horses. I want you to bring me the horse that is all black without a white spot." Then he gave them a fore quarter of the buffalo he was carrying and they commenced to eat it. "If at any time you are in need, make a smoke for me. My home is at TcīnaLeLīe, by Sheep Horn Mountain. If you want anything at any time, blow smoke towards that place." The next day, in broad daylight, they came to the enemy, and about noon, they found the horses and surrounded them. When they started to drive them away they saw the black one with no white spots for which the supernatural one had asked. When they drove the horses this one kept along with the others. When they came by his home they stopped the horses and the black one ran immediately to the lake. They came back to their own country with the remainder of the band.

25. THE MAN WHO TRAVELED WITH THE BUFFALO.¹

At another time, they were on a war expedition going toward the enemy's country. It was very hot and they had now gone a long way without

¹ A story probably connected with this has been published by Dr. R. H. Lowie. The fight with the Buffalo chief which is so obscure here is entirely pertinent in the Assiniboine narrative, (c), p. 130. The narrator omitted the latter portion of this myth, which is the basis of the ceremony for infants because he did not wish to impart such information. The man succeeded in killing the white buffalo. The infants when four days old are placed on a buffalo blanket during the ceremony which introduces them to the world and its powers. See p. 269.

finding the enemy. They turned back, dying from thirst. There was only one who had not died and he was weak from thirst. When it was dark he lay down where a clump of trees was standing.

Ravens were living in the trees under which he lay. Near morning, he woke up and heard the ravens talking. "This is the man who killed the buffalo. They have been killing a great many of them over there." Up above him, he heard the ravens naming the men one by one. "This man, he killed one, over there," they were saying. "Another man killed one here. This man killed a very fat buffalo. This man also killed a very fat buffalo." When morning came, the ravens had mentioned the killing of very many. The man was very thirsty.

About noon he came to a prairie dog village where he lay down. A prairie dog came up out of his hole and brought him a small dish of water. He drank that and again started on his journey.

After a time, he saw a buffalo calf standing. The man traveled along with the buffalo calf. They came where the red mountain ridge stands up horizontally. The buffalo was then about so large (four feet high). When they came to the red place, the buffalo was fully grown. There was a plain there and very many buffalo among which the two went. At evening the ground was white with their tipis. The man lay down in the doorway and spent the night. The next morning the buffalo all went off away from him. There were no tents, only signs that buffalo had been lying there. The buffalo went off toward the east, and the man followed after them. That evening, he came to their camp again. He lay down again in a tipi by the door. The next morning instead of their camp there were only signs of buffalo having lain there. They went off again and the man followed them. At evening he came again to their camp and lay down for the night in the doorway. The next day he followed after them again and came to their camp at evening.

When it was dark, a buffalo who was chief, said, "You have married a very brave man's wife." It was a white buffalo who spoke thus as a chief. He had said, "If any man is braver than I, he may marry my wife." Then the chief came to his house and said, "Make arrows and feather them with the tail feathers of the falcon. Make some also and feather them with mixed feathers. Make a bow of locust (?), one of mulberry wood and another of cedar." Then he made arrows and feathered them. "Make a bow also," he told him.

Then the chiefs all gathered at one place. The man and the largest buffalo stood facing each other. "Do not be afraid," he said, "shoot with these arrows." He commenced shooting and continued until he had used up those he made first. Then he began to shoot with the other kind and used them all. He gave them all to him.

Then he said to him, "The Pecos River will be your chief; the Canadian River will be your chief; the Rio Grande will be your chief; the Chama River will be your chief."¹

¹ These are the sacred rivers of the Jicarilla. The Canadian and Rio Grande are male, "men," the Pecos and Chama are female and are so pictured in the ceremonial dry paintings.

TALES.

26. COYOTE STEALS A MAN'S WIFE.¹

While a company was on a journey, a rock, on which a man happened to be, was raised to the sky. Coyote took the man's wife and moved away with her. The other people also moved away leaving the man on top of the rock where he lived alone. After a long time, he succeeded in getting down and started to follow the trail of those with whom he had camped. When he came to a place where the campfire had been he said to the fire poker, "How long ago did they leave?" "Long, long ago, they went away," it said. When he came again to a place where they had camped, he asked the pestle, "How long ago did they move from here?" "They moved away long, long ago," it said. He went on again until he came to the signs of another camp. "How long ago did they move away?" he asked the muller. "Not very long ago," it replied. He came where they had camped again and asked the stick on which hides are placed for dressing how long ago the people had moved. "They moved away just now," it replied. He went on and soon came to the tipi.

When he came there he found his wife, Coyote being away hunting. When Coyote came back bringing a deer the man said, "Get some small stones and put them in the fire." When the stones were hot he directed that some fat be heated also. When everything was ready, he took a stone out of the fire, wrapped it in fat, and said to Coyote, "Swallow it." Coyote swallowed it. Then he took another stone from the fire, put it in the fat and said to Coyote, "Swallow this too." He swallowed it. He prepared a third stone in the same manner and Coyote swallowed that. When Coyote had swallowed the fourth one, he said, "I thought you were doing something to me." When he had sat there for some time, he said, "Waw," and started to run. He fell dead while he was running.

"Take a bath," he told his wife. When she had bathed and come back to him they moved their camp toward the east.

¹ The San Carlos Apache have this story, Panther being the one whose wife is stolen and who afterward takes revenge. The Jicarilla informant insisted that it was not Panther but an ordinary Apache who played this part.

27. COYOTE TAKES ARROWS FROM OWL.

Owl was the one who had arrows. He had a club also with which he killed men whom he ate. "Up at the low gap I am watching for men, wū hwū wō," he sang. Coyote came walking along in front of him. "Wū hwū wū," sang Owl, "I am looking for men in the low gap." The two came face to face there. "Now," said Owl, "the one who vomits human flesh will kill men." "Very well," said Coyote, "shut your eyes." Owl shut his eyes. When he vomitted, Coyote put his hand under and took the meat. The grasshoppers which Coyote vomitted he put in Owl's hand.

"Now open your eyes," said Coyote. Owl looked and saw the grasshoppers lying in his hand. Coyote showed him the meat. "What did I tell you," said Coyote, "this is the meat I threw up." "Where did I drink in the grasshoppers?" said Owl.

Coyote ran all around Owl. "Because I run fast like this I eat people," said Coyote. "These legs of yours are too large, I will fix them for you. Shut your eyes." Coyote cut Owl's leg, trimming away the meat. "Dō xa'a'a you must say," Coyote told him. He broke his leg with a stone and took the arrows away leaving him only the club.

Coyote ran around Owl who threw his club at him. He would say, "Come back, my club," and it would come back to him. He threw it again. "Come here my club," he called. He hit him with it. Coyote said, "Wherever a stick falls when one throws it there it will lie." The club did not return to Owl.

"Now you will live right here in the canyon where many arrows will be in front of you. Somebody might kill you," Coyote told him. Owl hitched himself along into the canyon. "Arrows painted black may kill you," said Coyote. Coyote went around in front of him and shot him with his own (Owl's) arrows.

After that everybody was afraid of Coyote who went around killing off the people.

28. ANTELOPES TAKE ARROWS FROM COYOTE.

They got two little antelopes for him and placed them in his way. He came where they were lying. "Now we will have a footprint, my little nephews," Coyote said. Coyote put a panther skin quiver on one of them, a black bow on the other. The antelopes fell down. "You do not run very fast, my nephews," said Coyote, "stand here in front of me." The antelopes ran off in another direction. They were running side by side.

Then they turned and ran back side by side. Coyote ran after them. When he was close to them they ran in different directions. Coyote ran after one of them. The one that was running this way fell. Coyote looked at it and then ran toward the place where it fell. It ran away from him again. Coyote was pretty close when he looked at the other one and saw it fall. He ran to the second one which fell. They were getting a long ways apart and Coyote was tired out, running first one way and then the other. The antelopes took the arrows away and went among their friends.

Coyote speaking as a chief said, "I want you to go after the antelope." They all stood in a circle. "I want you to run after the one which carries the quiver," Coyote said. The antelopes stood facing outward. They broke through the circle. They came together again. "All of you look for the antelopes," Coyote said. They surrounded them. "Go after the one which has the quiver," he said. The antelopes were facing outward. They broke through again. Coyote himself came home, out of breath with running. They all came back.

The next day he gathered the people again. They surrounded the antelope. "Run after the one that has the quiver," he told them. The antelope stood facing outward. They broke through again. The next day he gathered the people together again and they formed a circle. The antelope stood facing outward. They broke through the line. He himself was out of breath.

29. ANTELOPES TAKE ARROWS FROM COYOTE. (Second Version.)

Coyote having come to Owl who alone possessed arrows, took them away from him and killed him. After that, Coyote was the only one who had arrows and everyone was afraid of him. Since the arrows belonged to bad people, the others came together and discussed how they might take them away. The chief said to them, "That crazy fellow has the arrows. How shall we take them from him?" Black tail and white tail deer were first consulted. When it was Antelope's turn to be heard he said, "You need someone who is smart, I will take the arrow away from him for you."

Antelope's two small children went to Coyote who challenged them to a footrace. "You are too small to run a race," he replied. Beginning to run about them Coyote put the quiver on one of them and the bow on the other. When they were some distance from Coyote, they became large antelope. When Coyote realized what had happened, they were already a considerable distance away. He ran after them, but they were running very fast.

"Wait, my nephews," he called after them, "I will tell you something." The antelope paying no attention to him, ran on. Coyote became very tired. "Wait," he said, "it is my turn, give the arrows to me." "When you overtake us, we will give them to you," they replied.

Coyote having stopped, the two antelope stopped also but would not let him come near them. Coyote said, "Now, my nephews, your horns will be like bows and your manure will be like arrows."

Then Antelope said to the others, "I have taken away for you the things you were wishing, the arrows Coyote had in his hand. That is why it is good now. It would have happened that people who were not good would have possessed arrows, and would have shot and killed human beings." Those who could run fast took away the arrows and all the other people were afraid. "You did well," the others said to them. "Now we need not be afraid." In this manner the arrows were taken from Coyote.

30. COYOTE TRIES TO MAKE HIS CHILDREN SPOTTED.¹

A deer was going along the arroyo among the willows with her spotted fawns. Coyote, coming up to her, said, "How do you make your little ones so spotted?" "Why, they are born that way," she told him. Coyote did not believe it. "O no, you do something to them to make them that way." Then Deer said, "I dig a hole for them at the top of the ridge where the wind blows up, then I pile a lot of cedar wood in front, and set it on fire. The sparks that fly out make them spotted." "What did I tell you?" he said.

He went home after his children and said to them, "Come my little children, I will make you spotted." He made a hole for them on the crest of the ridge where the wind blows up. He piled cedar wood in front of the opening, lit it, and then sat at one side to watch. They climbed over each other, crying, until the fire killed them. When the fire had burned down he looked at them. When he saw their lips turned back and their teeth showing in white rows he said. "O, you are laughing because you are so beautifully spotted." He took one of them by the arm, but when he pulled, it came off. They were thoroughly cooked.

He went away to find the deer. He set the willows on fire where he supposed she was, saying, "You told me a lie. You may say, tsi." When the fire had burned out there was nothing there for the deer had gone out on the other side. Coyote started away again.

¹ Russell has this story in just the same form but it is told of Fox although the concluding sentence refers to the characteristic howl of Coyote, (a), p. 265. Compare, Stevenson, p. 153.

31. COYOTE KILLS HIS OWN CHILD INSTEAD OF THE TURKEYS.¹

Coyote came where a flock of turkeys was rolling in the dust. He put them in a sack, saying, "I am going to roll with you." When he had rolled with them twice he carried them home. He told his children to build a fire and then said, "You had better consider what we will do with them." The smallest child said, "We should take them out of the sack one at a time, wring their necks, and put them in the fire." Another one proposed that they should all break off sticks for clubs and stand in a circle about the fire where all the turkeys could be turned loose. This they did. The youngest coyote rushed in where the turkeys were scattering the ashes with their wings and he only was killed. "Why only the little one, the smartest, is dead." Coyote started away again.

32. COYOTE AND PORCUPINE CONTENT FOR A BUFFALO.²

Porcupine was sitting where the buffalo trail crossed a stream. "Take me across," he said to Buffalo. "All right, sit between my horns," said Buffalo. "When you shake your head I shall fall into the water," said Porcupine. "Well, sit in the middle of my back," said Buffalo. "When you shake yourself I shall fall into the water," said Porcupine. "Sit by the root of my tail, then," Buffalo said. "When you shake your tail, I shall fall," he said. "Well then, crawl inside of me," said Buffalo. Porcupine crawled inside and crossed the river. He gnawed off a large blood vessel and Buffalo fell with him at the edge of the water. Porcupine crawled out.

"I will look for a flint to butcher it with," Porcupine was saying to himself when Coyote came by and heard him. "What did you say?" asked Coyote. "I will look for a small flint with which I can make an arrow, I was saying." "You said something good," Coyote replied, "I will look for a flint to butcher it with' you were saying. Let us go where it is." They went there. "Let the one who jumps over it butcher all of it," Coyote suggested. When Porcupine tried to jump over it he fell against its belly. Coyote jumped over its tail and commenced to butcher it, while Porcupine watched him. When Coyote had finished he gave the intestines to Porcupine saying, "Wash them for me." Porcupine ate some of them after he had washed them. When he returned with them, Coyote

¹ Dorsey, (d), p. 102; (a), p. 458.

² Russell, (a), p. 263; Lowie, (a), p. 267; Mason, p. 316; Kroeber, (c), p. 270; Spinden, p. 21.

being suspicious, looked into his mouth and saw remnants of the food. He killed Porcupine with a club. He lay there dead.

Coyote, having defecated by the Buffalo, started home for his children. When he had gone a little way Porcupine jumped up. Coyote's faeces called out, "He has jumped up." Coyote came back and killed Porcupine again with his club. When Coyote had gone some distance again, Porcupine jumping up, threw dirt into the mouth of the faeces as they were about to shout the warning. They did not shout again.

Porcupine carried the meat to the top of a pine tree, and sat down there to eat it. When Coyote came back with his children there was no meat there. They just licked up the blood. Porcupine, sitting up in the tree, spoke to them, "Lie down under the tree, cover yourselves with a blanket and I will throw down some meat." They all lay down but the youngest one watched Porcupine through a hole in the blanket. "He is throwing the backbone at us," he cried and jumped up. The backbone fell on them and killed them all except the smallest one.

"Climb up here," Porcupine called to the remaining one. He climbed the tree and Porcupine gave him the neck glands of the buffalo. When he had eaten them he asked Porcupine where one might ease himself. "Where the slender limb projects one sits," he replied. When the little Coyote had gone there Porcupine kicked the branch so that he fell into the canyon and burst.

33. COYOTE LOSES HIS EYES.¹

Coyote took out his eyes and threw them up. They fell back again. Some time after, when he was walking through the woods and happened to be under a tree, he did this. His eyes caught on the tree. He went away again in this direction. Someone made eyes for him out of yellow pitch and cautioned him, "You must not lie in the sunshine." Coyote, however, did lie in the sunshine and the pitch when it became warm ran down on each side of his nose. That is the reason Coyote has marks from each eye down his cheeks. The eyes that Coyote threw into the tree became plums.²

¹ Matthews' account obtained from the Navajo has considerable detail, pp. 89-91. This story has wide distribution: Telt, (b), p. 632; Russell, (b), p. 215; Wissler and Duvall, p. 29; Kroeber, (a), p. 70; (b), p. 168; Dorsey and Kroeber, p. 50; Mason, p. 314; Stevenson, p. 153.

² This sentence was obtained at the end of text 35, out of its connection.

34. COYOTE KILLS THE PRAIRIE DOGS.

Coyote tied the long hair from a buffalo's leg to a stick making it look like a scalp and started off, carrying it in his hand. When he came to a prairie dog town he told them to shut their doors and come and dance. They did so. Coyote had a stone concealed in his hand with which he hit the prairie dogs, killing them as they danced round in a circle. He told them that it was the dancing that killed them and that toward evening they would get up again. The smallest of the prairie dogs who was being carried on his mother's back called out, "He has a stone in his hand." At this, all the prairie dogs ran toward their houses which, being closed, they were unable to enter. Coyote striking at them on both sides had killed a good many.

Then Coyote brought them all together and built a large fire. When it had burned down he separated the ashes and put in the prairie dogs to cook, putting the smallest one across the others at the top. Having arranged them, he covered them with ashes and built a fire on top. While they were cooking he went to sleep. Wildcat, coming along, took all the prairie dogs out. He removed their tails, putting them back in the ashes, and replaced the little one on top. He carried all the remainder away with him and commenced to eat them.

When Coyote woke up he took a stick and poked out one of the prairie dogs. Seeing that it was small he said, "O, I do not need this one," and threw it away. It fell into the top of a tree which stood close to a stream of water. Coyote then seized a tail and pulled it out. "O, the tail has burned off." He then poked around with a stick in vain. There were none.

He went to find the one he had thrown away. Seeing it lying, as he supposed in the water, he dived and searched for it in vain. When he came out of the water he saw it still lying there. He did this four times and then lay down by the edge of the water to rest. On looking up he saw it in a tree above him. Jumping up, he got it and chewed it up bones and all.¹

35. COYOTE IS REVENGED ON WILDCAT.²

Coyote started off to find Wildcat. He came upon him while he was sleeping. Having built a fire he took out Wildcat's rectum and cooked it. When it was done he woke Wildcat and showing him the morsel, said,

¹ A very similar story is told of Old Man by the Blackfoot, Wissler and Duvall, p. 29.

² Mrs. Stevenson has the incident in greater detail from the Sia, p. 148.

"This is all your people gave me to eat, although they have been killing plenty." He gave the piece to Wildcat who began to eat it. When there was little left, he told him the source of the food. Wildcat put back the small part that remained. That is why the fat of Wildcat is spotted.¹

36. COYOTE AND BEAVER PLAY TRICKS ON EACH OTHER.

Coyote, as he was traveling, came to the shore of a large lake where he lay down and went to sleep. Beaver coming there, took him out to the center of the lake where he woke him up. Coyote started to swim to the shore but when he had gone a little way, gave it up, and came back. Beaver, swimming around him, forced him toward the shore. Coyote continued to turn back and Beaver to force him on, until he finally reached the shore where he came out of the water nearly dead.

He walked along keeping watch until he found Beaver sleeping on the shore of the lake. Coyote, taking him on his back, carried him far from the water where he woke Beaver. Beaver started back to the water, hitching himself along. Coyote kept running about him as he crawled along. When Beaver got back to his home, he was nearly dead and had the skin all worn from his hands.

37. COYOTE APES HIS HOSTS.²

Coyote while traveling, came to a rock standing close to the water's edge where Kingfisher had his home. Kingfisher in greeting him said, "You have come to me when there is nothing to eat." Right below him there was smooth ice over the water into which Kingfisher nevertheless jumped and brought out a fish for his guest. Coyote ate it and when he took his leave said, "Come and see me."

Coyote camped in a place where a rock was standing. When Kingfisher came to see him, Coyote greeted him, saying, "You have come to see me when there is nothing to eat." There was smooth ice right below into which Coyote jumped, striking his nose so hard that he died. His guest took a fish out of the water for him and brought him to life. Giving the fish to Coyote he said, "I have magic power for this sort of thing." When Coyote had eaten it, Kingfisher went home.

¹ This statement lacks connection. The full story explains the shortening of Wildcat's nose and the lengthening of Coyote's, the one operating on the other while sleeping.

² Russell has an additional incident with Prairie Dog as host, (a), p. 265. Matthews has given a similar story in which Wolf was host, p. 87. Compare similar stories, Lowie, (a), p. 265; Dorsey and Kroeber, 113-120; Kroeber, (c), p. 264.

As he was traveling Coyote came where Buffalo's wife was fleshing a hide. Buffalo greeting him said, "You have come to us when there is nothing to eat." After a time, putting his hand behind him, he brought it back with some meat. Having pounded it up fine, he pushed a stick up each of his nostrils from which fat ran down on the meat. Having mixed the food, he gave it to Coyote on a dish to eat. As Buffalo was eating he kept saying, "Whu u," Coyote was afraid and jumped up. "O, I always make that sort of noise," said Buffalo. This happened four times, Coyote being afraid each time. "Come to see me," said Coyote as he took his leave.

When Buffalo came to see Coyote he found him at his home wrapped in a buffalo robe and wearing horns which he had made for himself. His wife was fleshing a hide. "You come to us when there is nothing to eat," Coyote said to Buffalo. He took some bark from under his blanket and pounded it up. When he pushed a stick up his nostrils only blood dropped on the meat. "What was it I did wrong?" he said. Buffalo put his hand behind himself, took out some dried meat, and pounded it up for him. He pushed a stick into his nostrils and fat flowed out which he mixed with the meat. Passing it to Coyote he said, "Eat it, I have magical power for this sort of thing."

Coyote traveled along and came where Elk was lying. He was a large elk with many branched horns. Elk greeting him said, "You have come to us when there is nothing to eat." When Elk turned his head sideways, Coyote was afraid and jumped. "O, I am always this way. Do not be afraid," said Elk. Reaching to his hip he took off a piece of meat and gave it to Coyote who ate it. Coyote as he left said, "Come and see me."

When he came to Coyote's home, he was lying there with sticks pointing in different directions, tied to his head. His face was all swollen. "You come to us when there is nothing to eat," he said. After a time, Coyote put his hand under his blanket and took out some pine bark which he gave him. "What did I do wrong?" he said. Then Elk, taking out some dry meat, gave it to him. "I do this by magical power," he said, "eat it." Coyote ate it.

Coyote traveling this way, came where a bird¹ had his home. This bird had red feathers which he spread out. Coyote being afraid, said, "Your house is on fire." "O, I am always that way," said the bird. "Come and see me," said Coyote, as he left.

When he came to Coyote's house it was burning. Coyote had set fire to it. "Your house is on fire," said the guest. "O, I am always that way,"

¹ One of the woodpeckers.

said Coyote. The fire had burned close around him but Coyote giving his tail a flap jumped over it.¹

38. COYOTE IS DISOBEYED BY TURKEY.²

Coyote came where there was a flock of turkeys. He said to one of them, "Go to my home and they will eat you. Tell them that they must save the hind quarter that has a black mark on it for me." Turkey went to Coyote's home and said to his family, "Coyote says that you should eat the smallest child, but that you shall mark a hind quarter and save it for him. That was what your father told me when he sent me to you." Coyote's wife struck the youngest child on the side of his head and killed him and then they ate him up.

Turkey went back to the people. When Coyote came back he said, "Where is that man I sent you to eat?" "When he came to us, he said, 'Your father sent me here to tell you that you should kill the smallest child and eat him, saving the right hind quarter marked with a coal for me.' Because of that we killed the smallest child and ate him. The right hind quarter we marked with a coal and put away for you," they told Coyote. "May he die! He lied. I sent him to you that you should eat him."

Coyote started away again and came to the turkeys. They flew away from him and alighted in a pine tree. Coyote started to chop down the tree. When it was about to fall, they flew off to another tree which Coyote also commenced to chop. As it was about to fall they flew again into still another tree. This Coyote also cut down. Before it fell, the turkeys flew, alighting in still another tree. Coyote commenced chopping this also. Before it fell, the turkeys flew away alighting in another tree. Coyote tired out, gave up the task.³

39. COYOTE IS SHOT WITH A PINE TREE.⁴

A long time ago, Coyote was traveling about. He came where a small brown bird was feathering arrows. He was putting feathers on the trunk

¹ Among the Caddo, Coyote puts fire on his head to imitate Woodpecker, Dorsey, (d), p. 94.

² The Wichita story has Coyote first make Turkey declare he is an honest man, Dorsey, (b), p. 289.

³ Ed. Ladd added that Coyote shot his arrows into the under side of the limb on which the turkeys were sitting in a row, cut the tree down and recovered his arrows. He repeated this four times.

⁴ Kroeber, (a), p. 69; Dorsey and Kroeber, p. 54.

of a whole pine tree that stood there. "That arrow will not kill anything. Let me see it," said Coyote. "Shoot me with it." They shot him with it. He ran away from them and everybody ran after him. Finally, Coyote was tired out. The arrow had passed through him carrying away all of his body except a rim of hair. "The hair on my back must have blown off," Coyote said.

40. COYOTE INSULTS THE ROCK.¹

Coyote ran off from there and came where a rock was rolling around under a cliff. "I am going to roll over you," the rock said. "I run fast. You can not run over me," said Coyote. "Don't say that, I will roll over you," cried the rock. Coyote defecated and urinated on top of it. The stone commenced to roll. Coyote was running around in front of it. "Here I am, roll on me," he cried. It was rolling after him pretty fast. Coyote, as he was running around, started up a hill. The stone came after him. When he started down, the stone still came after him. For a long time, they did that until Coyote was tired out. "I am going to clean it," said Coyote. Then he licked it clean and started off again.

41. COYOTE MARRIES UNDER FALSE PRETENCES.

He came to a camp and asked that a girl be given him in marriage. The man had said, "I will give my daughter to one who has large leg muscles." Coyote, displaying his leg muscles, was given the girl. A horse whinnied. "That is my horse, making the noise," Coyote said. After they had stayed there some time they prepared to move the camp. "I am going to get my horse," Coyote told them. His wife's family still remained there while the others moved away. When Coyote did not return, those who remained started and went to the other camp. "My horse came this way," said Coyote, as he ran out toward them. "A panther skin saddle blanket was on him and the halter and bridle of rope were dragging."²

¹ Dr. Lowie secured a more extended form among the Northern Shoshone. Lowie, (a), p. 262. Compare Dorsey and Kroeber, p. 65; Mason, p. 306; Kroeber, (c), pp. 260-264; Dorsey, (c), p. 260.

² A panther skin saddle blanket is an affectation of the wealthy.

42. MOSQUITO MARRIES UNDER FALSE PRETENCES.

Coyote ran off again from them. They did not find him and went off camping in another direction. The man married his daughter to Mosquito. He came to her at night. Early in the morning he said, "I am going to hunt," and went off. At night he came back bringing nothing but the blood. "I will go after the meat in the morning," he told them. He came back at night without anything, saying, "The ravens ate up all the meat." "Why did not you bring the bones, at least?" they asked. "The bones too, were all chewed up," he replied. The next evening he came back bringing nothing but blood. "I put the meat in a tree," he told them. The next day he went after it but came back reporting that the ravens had eaten it all. "Well, why did not you bring the bones anyway?" they asked him. "The bones too, were all eaten up," he said. While they were still sleeping the sun came up. His wife uncovered his face. His mouth was slender and very long. His arms and legs were very slender too. She stood and looked at him. They took the tipi down and moved it. When he woke up he covered his head with his blanket and went off in this direction. She left him.

43. COYOTE DECEIVES A WOMAN.

They moved their camp from that place. Another girl became Coyote's wife. "I am going off to hunt," he said, and went away. At evening, when he came back his face and hands were covered with blood. He had caused his nose to bleed and rubbed the blood on his face and hands. "I killed a good many of them," he told them. "I am going to get the meat," he said next morning and started back toward it. He came home without anything. He had just been telling lies.

44. COYOTE AND THE MEXICANS.¹

One time, they say, they caught Coyote for his lying and put him in a sack. They started to carry him to California, where the judge lived. They brought him to the house of the judge. Coyote turned himself into a girl. The judge removed his clothes with the intention of spending the night with the girl. When he opened the bag Coyote came out and began to bite him. The judge ran out crying. Coyote taking all the money started to carry it home. Whenever he came to a tree he threw money on it.

¹ This is a Mexican folk tale which is told in Spanish by the Mexicans in New Mexico.

He came where a Mexican lived who had treated his dog badly. It was very poor. "Compadre," Coyote said, "how is it you are so poor?" "Compadre," replied the dog, "my people treat me badly." "I will make them treat you well," said Coyote. The Mexican had some hens. "I will run off with one of the hens," said Coyote. Then Coyote seized one and ran off with it, biting it as he ran along slowly. "Where is the dog?" said the Mexican. Then he sent the dog after Coyote who was now beyond the hill. The dog ran up to him, took the hen and carried it back. On that account they treated the dog well.

The family went off to a dance one night leaving the dog at home. Coyote came to see him. "Compadre, are you staying all by yourself?" asked Coyote. The dog replied, "I am just by myself, Compadre." They were staying there together when Coyote asked the dog, "What is in that box?" "There is a bottle of whisky in there," said the dog. "Compadre, let us take a drink," Coyote said. They took out one bottle and began to drink it. When they finished the bottle Coyote said, "Compadre, I am going to shout." "Don't do it," said the dog, "the people might know about it." Nevertheless, Coyote became drunk and commenced to shout. The people came back, whipped the dog and drove him out. Coyote had defecated on all the clothes. That is why the dresses of the Mexican girls are spotted. The trees upon which he threw the money became apple trees. That is why apples are sold for money.

45. HOW MOLE WON THE RACE.

All the men congregated to run a race to the border of the world where a pretty girl was living. The one who would get there first would marry her. They were running along, Coyote far ahead of all the others. He kept looking back as he ran along. The men were all running one behind the other.

Heron started to run long after the others had set out. He ran by all the others as they were going along a slope, and came where Mole was running throwing a lot of dust over himself. "Where are you running?" said Heron to Mole. "We are all running to that girl over there." "Sit on my back," said Heron to Mole. He lay by Heron's tail who ran with him passing everyone else. Finally, he came where Coyote was by himself, far ahead of the others. He turned and looked back. Heron passed by him and coming near the place put Mole down saying to him, "Hurry up now, run." Mole came there. When Coyote and the other men came running along, Heron said to them, "What are you running for? Mole has already married the girl."

46. FROG WINS FROM ANTELOPE IN A FOOTRACE.¹

Two antelope were gambling with a white tailed deer and a frog. The antelope and deer ran a race in the woods. White tail deer jumped over the tree and beat, for antelope had to run where there are no trees. He won from antelope the dew claws and the fat on the hips.

Then the antelope suggested that they run a race with frog out on the plains. Many frogs put themselves in a line, reaching from the starting place to the goal. When they started to run each frog jumped this way just as one shakes a string. The antelope was beaten because he thought frog could not possibly win. That was the way it was done.

47. WHEN THE BIRDS WERE CHIEFS.

They made Robin chief they say. When he spoke as a chief all the clouds disappeared. Then after him Tsitc'ike spoke as chief. Then everybody killed game and his people were well pleased, and next Tcogaligo was chief. They had very much deer meat and his people were pleased. All the people were bringing meat and were happy because of their chief.

When TeiL² became chief and spoke it grew cold. "Do not speak," they said to him or it will snow. "Go and eat cedar fruit," they said to him, "you have talked enough." "Let me alone anyway, I am the chief. Do not bother me," he said to them. "Wherever I camp, the heat almost kills me. My children cry because of the heat. Because my mouth is cold I do not live among the people. I go about by myself, whistling. I ask that much snow should fall on you because you do not like me. That is why I do not like you. If you do not bother me my mind is not against you." Thus he spoke, they say.

48. WOODPECKER DESCRIBES HIMSELF.

They say Woodpecker spoke as follows: "I like to climb trees. I live among them because no one talks to me. I peck holes and eat with my hard bill. I raise my children in the holes I make. That is why I like the trees. I live upon their pitch. Whatever happens I do not complain

¹ The story is told of Coyote and Turtles among other tribes. Dorsey, (d), p. 105; (e), p. 143.

² A brown bird big as a robin.

because I have supernatural power. I like to carry about the rotten pine. I like to pull off its bark. I like the trees because I live upon them. He painted my face red and made my bill with which I carry wood. Although I peck with it all day, my head does not ache. My hand does not get tired because I am used to it. I go among the trees all the time because I like them very much. I eat the pitch and get fat from it. I go among the trees by means of my wings. I like to fly about from the top of one tree to another. That is why I do not complain. Because it is my nature I live among the trees. I sleep well in my house."

49. FLICKER DESCRIBES HIMSELF.

"My name is Gose 'flicker.' I eat with my long bill. I fly with my wings which are red underneath. My legs are blue and the borders of my eyes are pinkish. My voice is loud and when I sing all the people hear me. They like my voice. This is my nature," he said they say.

50. LEWIS WOODPECKER DESCRIBES HIMSELF.

"My name is Niji. My eyes shine. My beads are becoming to me and my coat is very black. I raise my children in a hole in a tree. My young like to live there. They feed upon grasshoppers and flies. I live with my children. My red breast is becoming to me. I shout every summer and the people like to hear me. They all know my voice. I do not eat much pitch but I like acorns." This way he spoke they say.

51. OWL DESCRIBES HIMSELF.

"I am called Yi, 'owl'. I carry a basket and frequent the low gaps looking for people. I sing for them but do not think about them." "If you come to see me, you may eat the leg which lies in the basket," he told him. "There is nothing in it," his guest replied. "Yes, there is pemmican in it," he said. "That is my luncheon. When the sun goes down my basket will be full of meat."

"Where shall I come to see you?" he asked. "You may come to me where the two cedars stand." He came there at evening and found his friend with a basket full of meat. The pemmican that had been in it was gone. "This is something's meat; take it home to your children." Then he

carried it to his children. "I am carrying it home to my children," he said. "There are not many of them, there are only two." "Anyway I am pleased, for I was looking for provisions. My children eat nothing but meat. They become large quickly because there are only two of them." "The people fear me because of my eyes. They are afraid also of my yellow horns. This is my nature. I bring you people's meat and I say to him, 'whu o whu!'" Thus he spoke they say.

52. PANTHER, THE GREAT HUNTER.

When Panther hunts they say he kills many deer. He only kills the big bucks. His house is full of buckskin. He only eats the hind quarters and the breast. His wife dresses hides until she is tired and then calls her daughter to help. "I told you to rub this skin. You are lazy about it," she said to her.

The trees about his house were about to break with the drying meat. Wolf came to visit them. He gave him a hind quarter when he came to his tent. People's fat is good. He pounded the meat for him and gave it to him. "Have you satisfied your hunger, my partner?" he inquired. "Thanks, my friend, I have had enough." When he went home his children ate of the meat and were happy. "I do not want anything," his wife said, "I am satisfied. My husband goes hunting and comes back with meat."

"That is the way I do," said Wolf. "I kill nothing but bucks for you. I began by killing fawns but now I don't shoot them. You shall eat nothing but hind quarters. You shall be wiping the fat from your mouth. When I start out to kill I succeed. There is plenty of buckskin in my house. You will see plenty of deer meat there and you will get tired of carrying it. You will be tired of carrying meat by the time I have hunted twice. You may rely on me for I do it for you. No one comes to me and asks for meat in vain."

53. THE GOVERNOR, OLD WOMAN WHITE HANDS.

Long ago, four men lived at Taos lying on a shade.¹ They went about with their minds but their bodies remained at Taos. One of them went east looking for the enemy and found their camp. The four men came

¹ The common four-posted raised platform on which food is stored and under which the family often sits.

there and took their stand facing inward from the four directions. They killed the enemy, driving them in toward the center. They killed the enemy but burned up their property. After this they would come back to Taos and lie on the shade.

One went east again and found the enemy camped on this side of the Arkansas at Tsekū'aye, "rock stands up". He came back and reported. They sent him to Santa Fé, saying, "Go to Old-woman-her-hand-white and tell him to kill the enemy for us. Tell him to come at once."

The messenger came to the governor and told him. The governor did not believe the man but put a ball and chain on his ankle to roll along as he walked.

He did not return at the end of the first day or the second. "May you die! Old-woman-white-hands you have done something to him. That is why he does not come back," they said. The next day he did not come although they expected him. "May you die! You must have done something to Okadi. Now, we had better go after him," they said. When they came there they asked, "Where is the man we sent to you asking that you kill the enemy for us?" Then Okadi came there from the jail walking very slowly, the ball tied to him rolling along. They looked at him and said, "His father was good to him and made a rattle for him." "You had better unfasten the chain. This is the man who came to tell you to kill the enemy for us," one of them said to the governor.

After two days they said, "Hurry and get ready. We will go back to Taos and wait there for you."

They gave them horses fitted out with bells. They started back, the bells sounding sis.

They said again, "Oh, his father was good to him. He travels with the bells jingling." They came there and gave the horses and bells to the Pueblo Indians and then went upon their shade.

They remained there one day and then the next saying, "May you die! What is Old-woman-white-hands doing while another day passes?" And then over there the dust was rising from the horses as they came. They came to Taos with their horses all sweaty and camped by the sinking place.

At evening, they came to see them saying, "Old-woman-white-hands, where shall we camp to-morrow?" "Close by," he told them. "Oh, you must be with child," they told him. "We will start early to-morrow and get there before you," one of them said.

They were already there eating in the evening when the others rode up with sweaty horses. After dark, they came to the governor's camp and said, "Now, Old-woman-white-hands, where shall we camp to-morrow?" "Not

far," he replied. "You must be with child if you can't go farther than that, Old-woman-white-hands," they said. "We will start early to-morrow ahead of you."

They were sitting there, eating, about sunset when the others rode up with sweating horses. They went to him in the evening, saying, "Old-woman-white-hands, where shall we camp to-morrow?" "Not far," he replied. "Oh, Old-woman-white-hands, you must be with child. A little farther than that," they told him. "We will start early to-morrow ahead of you."

They were sitting there eating already. "You had better go and look at the enemy again," they told Okadi who was their servant. He went and looked. "Their camp is all quiet yet," he reported. They moved toward them. When they were near they told him again, "You had better go and look again. We will wait until evening." When they were near the enemy's camp they built a fire. "Now, Okadi, go to the enemy and get something to eat."

He went there where they were eating and they gave him some meat. The four men were sitting eating. "Go again and get water," they told him. He went there again and borrowed a water basket with which he brought them water. When they had drunk they said, "Carry the water basket back to your enemy." He carried it back.

The four men lay down. The others came about daybreak the next morning. They moved toward the enemy who had their camp on either side of an arroyo. The next day the men stood facing from the four directions. The enemy discovered them. They began to kill the enemy with their war clubs. They had no arrows but just clubs for weapons. On the other side of the arroyo they were **not fighting**. They fought with those on the one side until they were all killed. They went among those who had not fought, saying, "These are my folks," and stroked their hair as a sign of friendship. They gathered up all the personal property and the horses. "Now, Old-woman-white-hands, tell your people to stand in line on the other side," one of them told the governor. They distributed the goods among them.

Then he said to those of the enemy with whom he had made friends, "Pick out your horses." They picked them out.

"Now, Old-woman-white-hands, give the other horses to your people," he told the governor. When the horses had been given out he said to the governor, "Now, Old-woman-white-hands, you may camp after us as short marches as you wish. You have become a rich man. Go back as slowly as you wish." The four men went back from there in one day and climbed up to the top of their shade.

TRADITIONS AND PERSONAL EXPERIENCES.

54. THE WAR WITH THE AMERICANS.

Long ago, the Jicarilla were camping at Mora. A large band was also camping on the Canadian. There were many cattle about there, one of which was wearing a bell. This one the Apache killed. They were discovered and the American soldiers came, demanding four chiefs. The Jicarilla would not give them up. The soldiers rode back and the Jicarilla moved their camp to another place. The soldiers came again on horseback and demanded the four chiefs. Before the fight began, the Americans passed about their canteens and drank whisky, becoming drunk. They then rode toward the Apache shooting at them. Their fire was returned, three of the Americans being killed. One Apache had his finger shot off.

The Jicarilla moved their camp to a mountain east of Picuris. When they had been there four days the Americans came again on horseback early in the morning. They halted and one approached to pass the Apache a paper. An Apache took it from the hands of the officer and tore it up. Someone shot the person who had handed the paper, wounding him in the arm. Then the soldiers opened the fight. They had halted on the plain with their horses and were shooting in different directions, the Indians having surrounded them. The Apache kept on shooting and killing the soldiers until only two were left. Four of the Apache were killed. They took all the arms of the soldiers and the money from their clothes, a large sum.

From there the Apache moved to the west side of the Rio Grande. From there they moved to El Rito and afterward to Vallecitos. A company composed of Mexicans, Pueblos, and soldiers, followed them, shooting at the Indians who moved their camp without anyone being killed. They camped by Coyote from which place turning back they went to Conejos. From there they moved eastward to Saikanyediye on top of the mountain. From there they went to the branch of the Arkansas near Pike's Peak and Pueblo. They then moved eastward to a canyon where they mingled with the Ute. They rode down to a place where a Mexican was living, killing all the people that were there. They brought back a scalp and danced with it.

After about a month they moved eastward from Pueblo where they

encountered a large number of the enemy. The fighting began early in the morning. The Apache climbed to the top of the mountain on foot where they remained for some time and then went westward coming to Dziildilee. After camping there a few days they continued westward. Again a band of soldiers, Mexicans and Pueblo Indians commenced to fight them. The Ute withdrew from the Apache who broke up into small bands and scattered in different directions. The Ute, not wishing to continue fighting, went to the various Mexican towns where they lived.

The Apache stayed in the mountains where the enemy, Mexicans, Pueblos, and American soldiers joined in fighting them as if they had been deer. Many old women and children died of starvation. Leaving the country east of Conejos, the Apache came to the neighborhood of Pagosa, camping among the mountains at the head waters of the Chama. At Tierra Amarilla they joined the camp of a band of Ute. After remaining there a while, they moved their camp to Cangillon near Abiquiu. There the American soldiers made peace with them, distributing goods from wagons. Each Indian received a present and peace was established. "Are these all there are left of you?" asked one of the Americans. "Yes, only so many," replied an Apache. "You were nearly exterminated," said the American. "Do not become enemies again. Many old men, children, and women, have died," he said.¹

55. THE HORSES OF THE APACHE ARE STOLEN BY THE NAVAJO.

Their camp was there at Cimarron. In the springtime the Navajo came and drove their horses away. The Apache rode after them, mounted on their horses which the Navajo had failed to get. As they followed them they found the poorer horses standing one by one. They brought only these home with them. When it was fall the Ute and Apache together went after them where they had driven the horses away. At Kōltsōye, "yellow river" they drove away the horses of some Mexicans. There they saw two mules which they took away and hid in the brush. From there

¹ Casa Maria said that when this happened he was about as old as his youngest deaf mute son, about twelve or fourteen. He said the American general's name was Gidi who afterward died at Taos. He agreed that this was probably the man called by Americans, Kit Carson. He said that the goods were issued by a man named Balxahl. In the Annual Report of the Commissioner of Indian Affairs for 1855, Mr. Merriweather, governor and superintendent of Indian affairs in New Mexico reports both the expedition and the making of peace. The presence of St. Valan, an officer of the New Mexican volunteers, is mentioned. In the same report (p. 192) Mr. Carson mentions the fact that he was present at the time peace was made. An extended account of this war is given in the, "Life and Adventures of Kit Carson," Peters, pp. 414-526.

they went to Bosque where all the Navajo had been placed.¹ When they got there, six Ute rode on in front and after dark drove away four of the horses. Two of the Ute, who were out after another horse during the night, came upon a Navajo whom they shot, inflicting a flesh wound. The Navajo hid in the brush and the Ute brought back only the horse with the saddle.

Early the next day they rode toward them. The soldiers were drawn up on horseback in front of the ditch where the Apache and Ute dismounted and went forward with a flag which they had raised. The soldiers then announced that they would fight against whichever tribe fired the first shot. They then rode with them into the town of Bosque. The Ute and Apache rode in the middle with the soldiers on each side. The Navajo, coming up, said bad words against them but the soldiers surrounding the Apache would not let the Navajo attack them. Even when they were inside, the Navajo came up, still wishing to fight. Finally, they gave it up. Two soldiers stood by the door watching while the Indians were eating. A Navajo who wanted to sell something came up behind the soldiers and attempted to go in. The soldiers, discovering him, shot him right there and killed him. His own people (Navajo) took him outside.

After remaining there four days the Ute and Apache started home not having been given their horses because they had already stolen others.

Some of the enemy had been to Santa Fé. One of the family had died. "If any other tribe finds us, let them kill us if they want to," they said. They came to Santa Fé, two men, two women, and four children, eight of them altogether. As they were coming back from Santa Fé toward evening, the Apache and Ute returning from there (Bosque) saw them. Riding after them, they overtook them and commenced to fight. They killed one man. Two rode off and one woman attempted to escape on foot, favored by the darkness. They caught three of the children and this woman. They also captured the horses with their packs in which they were taking home, corn, bread, flour, peas, and whisky. They brought them all away, arriving after night where the Apache were camped. They did not take the scalps because no one knew how. The Ute knew how to take scalps but the Ute did not kill him. For that reason he was not touched.²

Early next morning, a man went over to the Ute and told them. "You come and scalp the man. We do not know how," he said to them. They

¹ The Navajo were prisoners of war at Ft. Sumner, Bosque Redondo, on the Pecos River from 1863 until 1867.

² The informant commented, "Very few of the Apache know how to take a scalp. If they do not know how, it (scalping) makes them die without sickness. The body dries up. They sometimes fall in the fire."

immediately commenced to shout and run after their horses. Whoever got there first jumped on his horse without a saddle, and raced to the place where the man lay. They took the scalp, and cut off the ears. They cut off the fingers too. They brought these back to their camp. One of them took the scalp, turned it over his knee, and cut off pieces of flesh. They put these pieces in the fire, eating some of them and rubbing the others on their bodies.¹

They rode off, stopping at noon, to eat. They built a fire. A man leaned his gun against a rock. While they were eating, a Ute climbed to the top of this rock, sat down and began to sing and shout. Without anyone touching it, the gun went off, shooting this man through the hip. He fell down and the others all ran up to him. The ball passed through the bone breaking it. They moved away from there, placing the wounded man on poles fastened on each side of a horse. They dragged him along this way.²

They moved to Cimarron. As they rode near they held the enemy's scalp. They went dancing around there and kept it up until night. They stopped at night and the men went to their homes. Early the next morning they started dancing again, continuing until dark. They stopped to eat. The next morning they danced again, continuing until sunset. They stopped to eat but began right away to dance again. It dawned while they were still dancing. After it was daylight they commenced dancing again, stopping to eat when it was night. They commenced dancing again and continued until it was daylight when they finished.

56. A FIGHT WITH THE ENEMY ON THE ARKANSAS RIVER.

The Apache and Ute were camping together near Cimarron. After they had held the bear dance, they moved away to the Canadian River and continued camping at "small hills", "saddle-washed-away", Carriso, "Cimarron dry", and "five peaks" until they came to a plain where there were many ponds of water. From here, they moved toward the east to the plain where many buffalo had been killed. They could not tell who had killed them. They next moved to a place on the Arkansas River called "white sands." From this camp they rode eastward looking in vain

¹ Because the enemy (Plains Indians) sometimes took off the Utes' ears and fingers to wear, the Ute did the same. "Just the Ute did this way, (ate it). The Ute say if they do this the enemy will not be strong. They will get scared quickly."

² The travois seems to have been used only for the transportation of the wounded and infirm, the practice of packing the loads on the backs of the horses having been adopted from the Mexicans.

for buffalo. They found only bulls going about by themselves, one of which they killed and brought back with them.

About half the band turned back west from this point while the others went on eastward. Another buffalo bull was found by itself and killed. East of the Arkansas River they found the track of a mule and a horse led behind, evidences of the enemy. They moved their camp back toward the west to a mountain called, Tseintcincyih.

Three men turned back to hunt deer. The enemy who had been following, discovered these hunters and riding up, took away their horses. One man hid himself successfully, another escaped through the thick brush, and the third was followed by the enemy. On this side, where a small arroyo passing through a little flat enters the larger arroyo, the enemy began shooting at him. An arrow which the Apache was holding in his hand was hit in the middle. The Apache, having dismounted, waited close by in the arroyo. He shot one of the enemy who came up close to him causing him to fall from his horse. The others, coming to the same place continued the fight, shooting the Apache in the back. He pulled out the arrow but the small flint arrow-head remained in his body. He shot again and another enemy fell from his horse. The enemy were now afraid and withdrew. The Apache went into the brush. One of the men came to the Apache camp and brought them word of what had happened. That evening, several of them rode to the place on horseback. Having spent the night in the thick brush close to the enemy, they came early the next morning to the place where the two men were still staying. They found that the stones on which the blood had dropped where the enemy had been shot from his horse, had been all turned over and the bloody grass had been pulled up and thrown into the brush.

On the top of a small hill near by, a platform had been built on which the body had been placed together with all of his personal belongings. The Apache rode close by this place. They found where the enemy had been encamped in large numbers near the creek and had killed sheep and eaten them. The enemy had gone to the mountains on the other side of the river. The Apache turned about and started toward home.

Some of the Apache, two men, two women, and three children; seven in all, had started on in advance. They noticed some people traveling behind them and sent one of the men back to see if they were their own people. When he had ridden close enough to them he saw they were not his people. When he turned to ride away the enemy rode after him, calling to him to wait. Then he stopped his horse, took off his clothes, put on his war-bonnet and shouted to them, "Now." A chief of the enemy rode toward him. The two men, drawing their knives, and stopping their horses close

together, tried to pull each other from their horses. Each stabbed the other with a knife and both were killed.

The enemy then rode up and surrounded the remaining Apache. The man kept shooting at the enemy. Although the arrows fell all about none of them hit him nor was he wounded by the bullets. After a while, he was shot in the sole of his foot. He killed many of the enemy. The enemy killed two white horses near one of which the wounded man was lying. He took off the bridle and then put it down again on top of the horse. While standing there he was killed. They were all killed except one small child whose body was not found. The enemy had taken it captive. The arms and legs of two of the children had been cut off.

When the remainder of the Apache came back to Cimarron they inquired for their relatives. Finding they had not returned, a party of eight went out on horseback and found their bodies where they had been killed. They gathered up and brought home four large bundles of arrows some of which they distributed among the Ute. The Ute said that even when several had been engaged in the fight they had never found so many arrows.¹

57. A DUEL BETWEEN SCOUTS.

At another time they were off on a buffalo hunt. While one man was scouting ahead for the enemy he saw one of the enemy also scouting. They came toward each other, stood some distance apart and talked by the sign language. They motioned that they should come near to each other. One of them threw his arrows on the ground and held out his empty hand. Then the other one also threw his arrows upon the ground. The enemy held up his bow toward him and put that on the ground also. The Jicarilla held up his bow and put it on the ground. The enemy drew his knife, showed it to the Jicarilla, and placed it on the ground. The Jicarilla signed that he had no knife. Then they agreed to meet in the center and to make friends. Each said that he was without weapons. They met and commenced to talk by signs. Soon they were fighting with their fists. The Jicarilla was getting tired. The enemy picked him up and commenced to carry him where his weapons were lying. The Jicarilla had a knife suspended about his neck. As the enemy was carrying him toward his weapons he thought about his knife, drew it and stabbed the enemy under his arm. He dropped him and ran for his weapons. When he was close by them he

¹ When asked how the information was obtained concerning this encounter Casa Maria explained that a Mescalero Indian who was with the enemy at the time, afterward told of the occurrence on a ration day. The Ute immediately killed him.

fell and died. The Jicarilla scalped him, took all his weapons, and carried them to his camp. Everyone was frightened and ran back to his own country. When they came back, they made the scalp dance with it.

58. A CAPTIVE WOMAN ATTEMPTS TO MAKE PEACE.

A company of Ute who was traveling down the Canadian River was met near Salt River by a band of the enemy from the east. Early one morning, two of the enemy rode up to a tipi where a Ute woman was staying by herself.¹ When she started to run to the main camp the enemy rode away. Her relatives, on being told what had happened, drove up their horses and, selecting the best ones, rode after the enemy. These, whom they found to be numerous, turning, rode back toward them.

An old woman, a captive from the enemy, rode out from the ranks and spoke to them. The enemy and the Ute had stopped in two lines facing each other. The old woman, attempting to make peace, rode along the line, saying, "I came out to make peace with you." When she had proceeded about half the length of the line, and the men had agreed to make peace, those at the other end of the line began to fight.

The Ute, piling up their property close to the edge of the road, took their position behind it. Their horses were tied in the arroyo. The enemy came directly at them and they began to fight. When they were close one of the enemy fell from his horse, wounded. An Apache woman having an ax in her hand jumped upon him and although he was not yet dead, cut off both his arms with the ax. She pulled his wrist guard off and threw it upon his stomach.²

They began to fight again, the Ute driving the enemy forward. They captured four horses from the enemy. The Ute, mounted, rode on both sides of the enemy who were on foot, pursuing them some distance. When the Ute turned back, the enemy followed them. They sang as they marched along. When the enemy came again within shooting distance, the Ute dismounted and without moving from their position, killed all their enemies and took their scalps. They immediately broke camp and set out for Cimarron which they reached in four days. They established their camp there and held the dance.

¹ The woman was by herself because of her condition at that time. She nevertheless broke the established custom in the time of peril.

² This story was told to explain the giving of names to children. This old woman when she returned from the expedition, gave an account of what she had done and named the narrator, Casa Maria, then an infant, bet'ō, wrist guard. It seems to have been customary among the Apache for the women to mutilate the dead thereby preventing the warriors from losing their luck by pollution.

59. THE HORSES OF THE OLLERO ARE STOLEN.

Long ago the Ollero came to Cimarron where the Llanero were then living and said, "We are going to hunt buffalo." Maxwell, having loaned them a number of good horses, burros, and mules, they went away to the plains and camped near the Canadian River. Having camped successively at K'aixactiye, Dakūgaye, and Tselitci naxabiLiye "stone red hangs down" they came to Nadōstse'aLiye "where pipes are made." They had now reached the range of the buffalo but there were none there except a few who were roaming about by themselves. They caught two buffalo calves with a lasso and led them home.

Breaking camp, they traveled east to Red River, having camped on the way at Cheyenne Canyon and at Nabeltc'idiye. Riding down the river, they came to a large herd of buffalo. Riding in among them they killed several and brought the meat back home. The next day they went again after the buffalo, securing several which they brought back. Although they now had much meat they went again, on the third day, and brought back a large quantity.

That night, after it was dark, the enemy came and drove away half of their horses. The next day when their loss had been discovered they rode after the enemy but did not overtake them. After two days, they gave up the pursuit and returned to the place where the horses were driven off. Those who had extra horses lent them to those who were without for the packing of their loads. As they went back, some of the men rode far out on each side, watching for the enemy. They discovered a band of wild horses and sent word to the main party who immediately caught their good horses and rode after them. They found the wild horses on the south side of a dry lake. The wild horses having been already surrounded noticed the men, stood looking at them for an instant and then broke away. The Indians rode after them and turned them back. Coming toward them from both directions, they caught a good many. A colt was following close behind a wild horse which a man who was chasing kept missing. Soon after, having caught another wild horse, he succeeded in catching the horse which the colt was following and when he stopped it the colt stopped also. Everyone laughed. They brought many of the wild horses back to their camp.

As they came back toward the west up Canadian River they saw wild horses again near the Salt River. Surrounding them, they caught two. From there they came to Cimarron having camped at Nagōntt'iye, Dakūgāye, K'aixact'iye, and at the Canadian River. The Ollero went westward to their own country and camped near El Rito. We camped on the

other side of the Rio Grande by Cimarron which was our country. The enemy used to come after us there at Cimarron but we did not come westward on that account for we were not afraid of them. We used to go to the east and fight them. Sometimes the horses gave out on the journey and had to be left behind. If any of the enemy were killed their horses were taken away. When they returned with scalps, they camped about Cimarron and danced. They always kept watch toward the east while they were dancing.

60. AN EXPEDITION TO THE ADOBE WALLS WITH KIT CARSON.

It was at Cimarron also that they started off with Gidi (Kit Carson) after the enemy. There were Ute, Apache, soldiers, and Mexicans. Four different nations went with him after the enemy. They went down the Canadian River to Hweldibade (Mexican name?) where they found the enemy. There were many tipis there. At evening, when they were approaching the camp of the enemy, men were sent out to observe. There their camp was lying some way off. The party moved on until nearly day when they saw the campfires. The horsemen, leaving the others, rode forward. There were two camps of the enemy, one above the other. All the Apache rode together and commenced to fight. They drove them from the upper camp and pursued them to the lower camp where they fought with them. Taking away their horses they fought with them until night. Many of the soldiers were killed. One Apache was killed and one was wounded in the foot. A spent ball entered his foot but did not pass through it. Another Apache received an arrow under his arm through his clothing. Many of the enemy were killed and all their tents and goods were brought home on wagons. The enemy drove them away from their lower camp. They came back to Cimarron where they danced until they were tired.¹

61. AN UNSUCCESSFUL EXPEDITION LED BY MAXWELL.²

Fourteen men, Apache, went from there on horseback to a place called, Teicgedjinye, where they slept. The next morning they started off on

¹ This account was given after an inquiry had been made of Casa Maria whether he went on the expedition. He said that he did not go but that his brother went. An extended account of this affair is given by Lieut. G. H. Pettis, "Kit Carson's Fight with the Comanche and Kiowa Indians at the Adobe Walls on the Canadian River, Nov. 25, 1864." See also, Mooney, (b), p. 314-17.

² Lucien B. Maxwell who controlled about 2,000,000 acres of land in northern New Mexico on which many Ute and Jicarilla Apache lived. Cf. Inman, Col. Henry, "The Old Santa Fé Trail," pp. 373-388.

horseback and rode to Tcīcaṇye, "tree stands" where they slept. The next day they rode on to K'ailbayeye, "brown willows" where they slept. This was on Kūltsōyeye, "yellow river". The next day they rode to Djanamīlāye, where they slept. The next day they rode to Bosque where Maxwell lived. A great many Mexicans came there in wagons, about three hundred in all. Maxwell made war-bonnets for us of white turkey tail feathers. He also made black leggings and white shirts which he gave us.

Then they started out on the plains toward the enemy. They camped at a place called in Mexican, Alamo Mucho. At Tierra Blanca they spent the next night. The next camp was at Portales. The next night was spent at Salada. From there they went on to a lake about five miles across where they camped again. They moved from there to Dakūediye, "no water", where they saw signs of the enemy's camp. There were many bones which had been chopped up and thrown in a pile. They moved their camp to a place where there was another lake. There too, a good many of the enemy had been camping. They found where the enemy had killed a horse by the edge of the water. A woman had died here and they had placed her below a ridge of rocks and piled up stones above her.¹ A Mexican who climbed up there took the body from the grave and then began to shout. The other Mexicans ran to the place. They took away all the clothes and began to shout. They also took many bracelets which were on her.

Then it began to snow on them so that they could not see any distance. The wind also blew and it was very cold. There was no wood and the provisions were exhausted. For two days they did not eat. We turned back from there. It was close to the country of the Texans and they were afraid of them. We came back hungry to Bosque where Maxwell lived. He killed a steer for us and gave us four sacks of flour and one of coffee. He gave a horse to one man. We ate up all of the steer. Maxwell gave us a letter to his herders directing them to kill a fat steer for us. It was very cold. We started from there and in six days came back to Cimarron not having seen the enemy.

62. THE APACHE MEET A TEXAN.

Long ago they moved the camp east to the plains from there own country at Cimarron. They camped at Dziltcītdjaiye, "mountains stand there". From there we went to Dzilntsaiye, where we secured antelope meat. They

¹ There was no timber with which a platform could be built on which the body might be placed, as was usual with the enemy. The horse had been killed because of the woman's death.

moved the camp to DziInkelleye, "mountain flat". Then they camped at Gadjaeye where they secured only antelope. They camped at KaIdeiaye, "cedar stands". Next they camped at Sigōlōhōye. There by a lake was a band of wild horses which they surrounded when they saw them. When the horses discovered the men they ran away. The Indians rode around in front of them on both sides. Then riding toward them they caught twenty-three which they led home. After two days they moved the camp east to a place where there was no water. Early in the morning the next day they went to Bōndaye. There on the plains they looked in vain for buffalo.

After awhile three men were out riding on the plains. They came home about evening saying that way down stream were many of the enemy camped on the flat. They rode toward them and slept that night close by. Early the next morning two men rode toward them. They approached, riding from side to side. When they came up to the place there was no enemy but buffalo. We rode to them and killed a great many. We brought home the meat arriving after dark. On the stream above us it rained hard during the night and the water came up over us, washing away much of our property and all the meat.

A Ute riding out from this camp took horses belonging to a Texan and drove them away thinking they belonged to the enemy. They drove home seven of them. A man came riding after them on a mule. His foot slipped through the stirrup and he fell off. The mule ran with him, kicking, and dragging him back to the house, dead. Then another man came out and they gave the horses to them. He asked for other horses. "You must give me ten horses because my man was killed by his horse when he was coming after you. If you do not give them to us I am going to kill you all," he said. They gave him ten horses.

When they gave him the horses he was satisfied. "You must not bother the buffalo," he told them. "If you see anything lying about you must not touch it. Let it lie there, it belongs to someone," he said.

They moved their camp to a place called Balalolo and then to Agua Azul where they found some buffalo. They killed a few; there were not many. When the buffalo were gone they moved up Red River. There were many buffalo there. They killed many and dried the meat which they tied up in parfleches and packed on the horses. They drove the horses back up the river to El Rito Blanco, camping at Millo Agua. They crossed where they make pipes in the middle of the river. From there they moved to LiyeLdeseLiye. There the river flows over a rock. They came to the Canadian River and the next day got back to Cimarron.

63. A UTE IS SAVED BY HIS WAR-MEDICINE.

Long ago, over east of Picuris, where the houses were by the river there was a medicine ceremony. There were many people there and they danced. When it was over the Apache moved their camp to the top of the mountain. Their camp was at Dziłdenadzisgaye for some time, after which they moved to Cimarron. From there they camped in succession at Mik'e-gojiye, "black dried lake", at Tcōncjadzōye, "small pines", at Dełdılñiye, "cranes make a noise," at K'ekōntsōye bijaye, "small yellow spot", and at Tselgaiye, (white rock). From there one of the Ute who had their camp at Cimarron went to the town to buy whisky in canteens.

The enemy, coming from the east, met him and he commenced to fight with them although he was alone. The Apache and the Ute knew it although they were drinking whisky. His people came to him where they were fighting on the Canadian River. Just as they came there, he was shot through the chest. He caught hold of the horse's neck and fell. Someone untied his medicine which he was wearing across his chest. The Ute spit blood and sat up. They put the medicine in his mouth four times with a spear of grama grass.

"Now fill a pipe for me," he said. They filled the pipe for him and he smoked. The blood stopped flowing. They tied a cloth around his chest. He sat there.

They went after the enemy. One was killed on the banks of the Canadian River. They continued fighting as the enemy withdrew eastward. They threw away their weapons and clothing, even their breech cloths. The Apache took much of their property including many horses and brought them back with them. They danced with the scalp.

64. PESITA IS SHOT.

Long ago, they came to Cimarron for rations. Pesita¹ and another Indian commenced shooting at each other without the knowledge of the other Indians. The other man was shot in the shoulder with an arrow and was killed. The Ollero came running close to Pesita's tipi from all sides. They shot at each other. Pesita was hit with a musket ball and shot through the thigh. He fell right there. They stopped shooting and the Ollero ran off west to their own country. Afterwards Pesita gave them a good horse and they made friends.

¹ A Jicarilla about 65 years old who was the informant for several of the myths.

They came again for rations and fought with the Americans. One Indian was shot through the flesh of his arm and another was shot through the chest, from side to side. We surrounded the house but the American agent did not want to fight and we did not shoot at each other.

Afterward there was shooting again at the same place. One Indian was killed and another was caught and put in jail. We rode there on horseback. One man rode in front of us by himself. He rode right up where the Americans were in line. When he was near, his horse was killed and he started back on foot. They shot at him. He went slowly but was not hit. He got away from them. We rode up and surrounded them but they did not want to fight. They gave the man they had in jail back to us so we did not fight. When we had gone home the soldiers came to us and made peace.

After that, rations were issued again and the meat was being given out. He gave the bones to two men. One of them struck the Agent with the bone.¹ They shot him through the flesh of the arm. They shot there inside. Then the Agent ran into his house. After a while, the Agent came out; he had been shot in his hand. They ran toward us and we started toward them. We were going to shoot but they did not attack us.

65. THE ARROWS FAIL ON THE HUNT.

In the fall they camped out in the plains for buffalo. They camped at the Canadian River, then at Dzilts'idgaiye, "mountains stand" at Liyelde-selye, "saddled floated away", at Balisoye, (Mexican name?) where they came among the buffalo. The bulls that were going around in advance of the herd were killed and the meat brought back. In the evening, the chief made a speech saying, "We shall stay here two days, you should have everything ready. There are many buffalo here. After two days, in the evening, we shall move camp toward them." After two days when the sun was here in the sky they started off eastward and came to Gadjaeyi and camped below in the arroyo. During the night, the buffalo ran away from them. They kept bellowing. The next day some men rode to the top of the hill to look over the country. They came back and reported that there were buffalo in large numbers in all directions. They caught their good horses and rode them out on the plains. They rode right among them killing a great number and bringing back much meat. The next day they killed many again. Still another day they killed a good many and brought in the meat.

¹ This was Juan Julian, at one time a war chief. He was angry because he was given a bone with very little meat on it.

In the evening the chief spoke to them again. "Our arrows are all gone. If the enemy sees us, there is nothing we can do, for we have nothing to shoot with." Then they were afraid and started back with some of the meat still fresh. They were obliged to leave behind some of the flour, piling it up, taking only the sacks. They turned back, some of the men having only one arrow, others none at all, and some of them having two. That was the reason they started back while the meat was still fresh. They started early in the morning and traveled until noon when they stopped. In the evening they started again and traveled through the night although they could not see. In four days they came back to Cimarron with the meat. They set to work and made many arrows.

66. A SUCCESSFUL HUNT.

Long ago our camp was in the mountains beyond Taos. They moved away east after buffalo. They camped at TsedaLiĵinye, "stone black", at İledzītsōye, at Tsaiskaye, "stone cup", at Ts'ist'aye, at Tcīcnadenlaye, "trees in a line", at Tcīcgōdīlaneye, "stumps many", at Tsets'ōsgaiye, "stones fall down", at Xanadlineye, "many springs", at Tsetcīciyadn'aye, "rough stones stick up", at Nabī'anye "a river", and at Dlestsōye, "yellow paint".

They brought meat in there; deer, white-tail deer, and elk. They saw buffalo there also and rode to them killing them. After a while they moved east to Digōjye, and still farther east to K'aisīkaye, "willows stand". There they brought in deer, white-tail deer, and elk. They moved to Calġījīhī, camping on the side of the mountain. From there they moved to Tseītcīcī and İlkinacnkaye, "gun was found", and Tseltsōdas'āye, "stone yellow stands". Turning sunwise they came back, carrying much antelope and white-tail deer meat. They were not hungry as they came back to Tsentcīncīhī ain'ahī. We went up the canyon to Tsedagōltciye, "stones top red", to Tsedahīntciyeye, to TseīgaLiye, "stone rattle", to Tsejīkahī'aye "stones run into the water", to Nabī'anye, to Xagagaiye, to Xanadlineye, "springs", to Tsenasdzōdeye, "stones parallel", to Dībenadjīlōye, "sheep lowered down", to a place down stream from Tcanlāhī, "much manure". They came with the meat to İdiel'īciye, then to Tcīciye, "red paint", then to Baitdzesīkaye, then to Dleent'ūeye, "poor paint", then to Mai'kōdjīcdjīdeye, and then they all camped by Taos at Tselāye, "stones many".

67. HUNTING ELK.

After that time I started to hunt on the top of a mountain. There were four tipis of us. Vicientito, Luna, myself, Victor, Juan Jose, so many there were of us. We started away hunting deer. I went in advance with two of the young men and went up to the head of the canyon at Ensenada. We had only one gun. Each boy had a horse. They found a cow and a calf which they killed and brought back to me in the evening. I killed a fawn which I brought home.

Early the next morning I started with the camp, stopping about noon. The young men went out hunting there, killing a big antelope buck. When they got back, one of them said, "I killed a big antelope buck." "Hurry up, and get it," I told him. He went out after it with a horse and brought it in. The next day I moved my camp to the top of the mountain. I went to the top of the ridge where I could look back and saw the rest coming way in the distance. I camped by the stream. When they caught up with me my wife gave them meat which they ate, feeling so happy that they shouted as they ate it.

The next day we moved the camp to the top of the mountain east of the Chama where the railroad now comes up. We camped on the mountain side. When it was night they sang for deer until midnight. I moved my camp to the top of the next hill. "I am going to camp right here," I told them. The others went off hunting. I went by myself. Luna killed two big bucks; Vicientito killed one; Juan Jose killed one; I killed three. We brought home the seven deer. The next day we moved our camp, although it was raining pretty hard, and stopped on a flat by the river.

Early the next day Vicientito said, "Hurry, get things ready." Five of us started out together on foot, going to a round-topped hill at the head of the canyon. There was a lake there from the side of which we started up the mountain. On the other side of the lake from us there was an elk. Looking this way about the lake we saw a number of them. When we ran toward them they scattered. Vicientito said, "Two of you go around the lake this way. One of you sit down there. One of you stay there and wait." It was Luna he told to stay here. He placed me in the canyon. "You stay here," he told me. I sat there. Then he said, "I am going up close to one of the elk." He started toward them and I heard two shots. He killed it. I saw the bunch that had been at the junction of the canyons running over toward me. One of them was standing in a little flat, head toward me. I shot it in the neck. It was a female. It ran this way up the hill, where there was nothing but timber through which it passed. I shot again and

all the elk ran back. Without hiding I ran straight toward them. When I was near them, half way up the hill, a big elk ran after me. They stopped right there, and I shot. That one did not move and I shot again at another, the biggest one, firing at his hip. He turned back and ran toward me, one of his hind legs swinging about. Brush about four feet high was standing on both sides. I stood there with him coming right at me. When he jumped I shot him in the shoulder. As I jumped sidewise, he landed right where I had been sitting. As he passed by, the blood was flowing from his shoulder. Then the elk went toward the east where Luna was sitting. It was pretty steep right in front of him. He commenced to shoot and hit four of them. Seven of the elk ran off through the thick brush. We all came together there and commenced to butcher the elk. When we had finished butchering, we built a fire and ate some of the meat.

We went home and the next day moved our camp near that place on the edge of the mountain. We brought up all the meat and the bones. Having remained there four days, the others went to hunt along the river but I remained at home. Luna killed seven which they brought to camp. We dried much meat and carried it home with us to Tierra Amarilla. We started away immediately to Cuchilla where they were to hold a feast. For that purpose we all came there. The Pueblo Indians brought fruits there and the Mexicans came with wagons and on horseback. They had a rooster race. After the feast was over we moved camp back again to Tierra Amarilla where we and the Ute remained in separate camps.

68. A DEER HUNT.

At one time I was hunting deer at Seasdzōleye, "stone light", east of Coyote. From there I moved east to Yōdabitsilaye, "Ute his head lies". Then I went west to Ojo (Caliente) where I found deer. There were five of us in the party. I killed many deer there. We took the meat along with us, coming east again to Spotted Mountain, half way up which I camped. Not killing any deer there we moved east again. We killed deer at that place. We camped about Dzīltcidjaie, "mountains stand". At this place we killed a large number of deer, securing a great deal of meat which we took to the town of Kūxatcilau, "they draw water with a rope", San Felipe. When we brought the meat there the Pueblos swallowed it all red (not cooked). We sold all the meat to them. From there we went back home. I, myself, turned back east to Cuchilla, where they were to have the feast in four days. I brought meat there. In four days they all came together and held the feast which was over in four days. They moved

the camp away to Abiquiu, from there to Cangillon and next to Coyote where the camp was established.

From there with only my own tent I started away hunting. At Gallinas I killed many deer and dried the meat. I went to Coyote with the meat where my wife distributed it all to her people. Then the camp was moved to Tierra Amarilla on a hill. From there I started on a hunting trip for deer. At the head of the Chama River I came where there were deer. There were four tipis of us. I killed seven elk and a great many deer. I went back to Tierra Amarilla with the deer and the elk meat. The camp remained there.

When it was fall I went on a hunting trip for deer to Gallinas. From there I went to the top of the hill where the canyons meet at Cebolla. We found a bunch of deer there. I killed one. I went home and the next day moved the camp to that place. After two days I moved the camp east in the canyon. Then I moved to Gallinas and to a place called Tsekel, "stone flat", where I established my camp.

After some time I went away from there again camping for deer. I killed deer every day not far from the camp. I only went out a little way and killed them. I packed the meat with two horses. I camped around there killing deer all winter. While I was spending the winter there the Navajo occasionally came to visit me on horseback. They ate the meat and carried some of it home with them. All winter they ate at my camp. When it was spring I moved my camp to Tierra Amarilla. "Just once more I am going to hunt deer," I said. I went off to hunt and found deer tracks. I ran after them and killed one while they were running. Having caught up with them I started to shoot, killing ten. I brought the meat in on three pack horses. I went with it to Misaye where the Apache were camped. They all came to see me and my wife gave them meat and sinew. They came to me also for the feathers of the birds I had killed. I moved away to Cebolla and then to Tierra Amarilla.

69. DEER HUNTING IN THE MESCALERO COUNTRY.

They started from Tierra Amarilla and placed their camp at Cebolla. From there they moved camp to Cangillon and from there to El Rito. Next they went to Cuchilla. From there they moved to Española. From there they moved to Santa Fé, camping on the hill east of the town. Then they moved to Tselkaihi'aye. From there they went east to a Mexican town. Then they camped at Anton Chiso. Next they stopped at Alamo Gordo. From there they moved to Bosque. From there they

moved to Dzelk'ane daikidjiye, "mulberry trees scattered". From there they moved to Naudajehi. From there they moved to Rio Bonito where the soldiers were living. They camped right among the houses of the soldiers remaining four days. From there they removed to Carrizo where the sawmill stood. The Mescalero were camped there and we camped among them. They were drinking tiswin.

After a while a number of us started after deer together. One Mexican who had married a Mescalero, Carilla, by name, was with us. We camped right by the soldiers. They nearly caught us. Some were in front of us, among them Carilla. During the night he rode back to us and we moved camp before day, although it was raining. Two men rode up behind us telling us to hurry up. We came to a gap at the end of a mountain about daylight. A large number of people camped there. We came to a lake called Pato. Early in the morning we moved from there separating into two bodies and camped at a place where there was no water. "You look for water," he told us. We searched for water in vain. Three of us found a little water standing right in the plain. We returned to the camp to find that they had moved away from us. We followed behind them until evening. They had camped at the edge of the water by Turkey Mountain.

"To-morrow we will hunt," he said. Early the next morning before daylight, Luna and I went together a considerable distance before it became daylight. We found deer running through the timber. We separated, one going on either side, and lost sight of each other. One deer ran toward me and then ran off to a distance.

I went where trees were standing and climbed up where I could see in all directions. The deer were moving about but there was nothing that could be used for cover. Being unable to get close, with the sight at the highest notch, I shot and missed. The deer ran east and I followed them. When I got near to them as they were going slowly up the mountain I shot without having moved the sight. I did not hit them. The deer ran up the steep place to the top. Then I remembered the sight and moved it back. Close by me I heard the discharge of a gun. I sat down on top of the hill and was smoking when I looked over there and saw a deer running straight toward me. I was sitting behind some trees. When it was close to me I shot. It ran off this way and I ran after it. I found blood and over there it was lying dead. I butchered it and put the meat on a tree thinking, "I will come after it to-morrow." I went home to the camp. When I came past the arroyo there was a band of deer jumping over each other. Coming up to the edge of the rock, I shot, killing seven. I butchered them and left them right there on the ground. I ran back to the camp, got a horse, and rode back. Having tied them on the horse, I brought them home.

The others also brought back meat from different directions. Luna had killed five; three antelope, two deer. Another man killed one, another two, and another three. This way they brought back meat.

They started out in another direction. I killed two bucks. From there we brought back a large amount of meat. From there we moved camp to the lakes and went out hunting in different directions. Some brought back antelope and some brought back deer. We dried much meat and packed it in parfleches. Coming back with it we camped at Rio Bonito.

70. THE MESCALERO BEG FOR MEAT.

Some of the Jicarilla were camped at Ruidosa with the Mescalero. A number of us started off camping after deer. At the end of the ridge, below on the plains, there were many deer. We established our camp there to hunt deer and antelope. We went off in different directions, hunting, and brought back meat. They brought back white-tailed deer. We killed many animals and dried the meat which we placed in parfleches. We went back with it to Ruidosa.

Again, after that seven men went on horseback south to Tseintc'ici, "rock nose". There were many elk tracks there and many of both kinds of deer. We killed a great many and brought home the meat. When we came back among the Mescalero they kept asking us for meat which we gave them. They made a line all the way to our tent. We gave meat to them. When we got back to the tipi with the meat, they ceased asking for it.

INFORMATION CONCERNING INDUSTRIES AND CEREMONIES.

71. THE SINEW-BACKED BOW.

A piece of wood of which the bow is to be made is cut off the proper length and shaved into shape. Then wide yucca leaves are split from side to side and placed on both sides of the bow in the middle. When it is well covered and wrapped around with these leaves the middle portion is covered with ashes and allowed to remain until it is quite hot. It is then removed, one foot is placed upon the middle of the bow and the two ends are bent back.

A piece of rawhide is placed in the fire and scorched. The rawhide is cut in small pieces and placed in a pot of water which is allowed to boil for a day. Sinew, after being soaked in cold water, is shredded into fine strands. The back of the bow is roughened with a coarse stone. The glue which results from the boiling of the rawhide is then applied. The sinew is wrapped around a long pole and allowed to dry in that position. The glue which has already been applied to the back of the bow is softened by rubbing it with water. The prepared sinew is then applied and the finished bow placed in the sun to dry. When it is dry it is provided with a string. This way they make them.

72. MAKING THE TÍPI.

When the buffalo hides have been scraped they rub brains on them and work them until they are soft. Seven skins are prepared in this manner, and spread on the ground to dry. The skins are arranged on the ground to form the cover, one entire skin being placed in such a position as to form the back. Much sinew having been prepared for thread by twisting, many women assemble and assist in the sewing. When the skins have been sewed together they are placed in water. The tipi poles are then set up. The tipi cover having been attached to the pole which is to stand at the back, many women take hold of it. As they do this, one of them whistles. They pull the cover from both sides toward the center, saying, "Make it

lap." They put in above the doorway the sticks which have been cut the proper length. The cover is fastened to the ground around the bottom by means of pegs. The two poles are inserted to hold the flaps at the smoke hole called its mouth. Finally, they dig a place for the fire.

While the others are sitting about, the medicineman takes a firedrill and starts the fire. The women prepare food for a feast and when it is evening the people gather. About dark, the medicineman begins to sing and continues with the assistance of the others until dawn. They eat about midnight and again in the morning.

The sinew which is left from the sewing is tied with eagle down to the inside of the tipi. This is the way tipis are made.

They used to live in it as in a house. Even during the winter the cold did not penetrate. When the cover of the tipi became hard they worked it again between their hands until it was soft. When camp was moved, it was nicely folded and packed on a horse. In this manner they moved it about.

73. METHODS OF COOKING CORN.

In olden times corn was roasted in the ear and afterward ground with a metate. The meal was stirred into a pot of hot water. When cooked it was removed from the fire and served to the company in bowls. It was eaten from the hand.

Sometimes corn was ground without first being roasted. Wheat, after it had been allowed to sprout, was ground. This with the corn meal was stirred into a large pot and cooked. The corn meal was first stirred in. The pot was then withdrawn from the fire and the ground wheat thoroughly stirred in. It was then placed in the fire and cooked for some time. When it was dished out for serving, sugar was added. They ate it that way, sweetened.

Corn was sometimes cooked in water as mush. It was then poured into a dish-like hollow made in the snow. Sometimes the mush was poured on top of the metate. As it ran off the stone they would say to it, "Run far off from the stone." Then the mush did not run very far from the stone when it was so told. It was eaten with the hands. That way they ate it. Sometimes peas and corn were mixed and cooked with the feet of deer in a pot. When it was boiled they ate it.

Others roasted the peas and then ground them. The meal was placed in water and made into soup. That they ate.

Sometimes wheat flour was kneaded, spread out each way and twisted. This was buried in the ashes. The dried amole fruit was well worked up

with the hands in water. When it was soft it was taken out and placed in the ashes. It is called *Linili*.

Some people roasted beans; these were cooked in a pot, and mush not very thick made of them. With this soup they ate bread.

74. THE MAKING OF TISWIN.

A large quantity of corn is shelled. This is placed in a can with water until it is soaked. The corn is spread on a blanket until it is sprouted. It is placed in the sun until it is dry and then it is ground on the metate. Water is heated in a can by the fire and the meal is stirred in. When the water is about half boiled away the can is refilled. The fluid is strained and allowed to cool. It is poured into a barrel where it stands until it sends up bubbles. When it stops bubbling they drink it.

75. ORIGIN OF THE MEDICINE CEREMONY.

Black Bear, Turkey, Rattlesnake, and all the animals living upon the earth who are in charge of the various fruits came together in one place. They celebrated the medicine dance for the benefit of three sick men.

Having made the fence about the dancing grounds, they spread a buffalo hide over a basket in the back of the tipi where a hole had been dug. They took the moccasins of the three sick men and tied them together. With these they beat upon the basket which had been turned over the hole in the back of the tent and covered with a buffalo hide. The singer uses a rattle made from buffalo tail and the tails of rattlesnakes. While a strong man is beating on the basket with the moccasins, the singer shakes the rattles and sings. This is done for four nights.

A long time ago a ceremony of this sort was held this side (west) of Taos where the mountains stand near each other. The fence was built of brush through which no one is allowed to look from the outside. Someone beat with the moccasins and the others danced. When this part of the ceremony was over a noise was made by rubbing the leg bone of a mountain sheep along a notched stick. The *tc'actcini* and *ts'anat'i*¹ came in twice where

¹ There are four *tc'actcini* who have their bodies including their legs, arms and faces painted with horizontal black stripes on a background of white clay. Their hair is worn projecting from the sides of their heads like horns. The *ts'anat'i*, usually twelve in number, have their bodies and faces covered with white clay. They wear bands of yucca leaves about their necks, waists, elbows, wrists, knees, and ankles. They have two eagle feathers in their hair. Neither of them wear masks as do the Navajo.

they were rubbing sticks. They danced until morning. The masked men put corn, cherries and the seed of the amole into a hole in the ground. They also put the tail of a rabbit in a clay pot. When they came in the fourth time the amole and cherries were ripe and the corn was already hard. Where they had thrown the rabbit's tail in the pot a live rabbit jumped out. One of them cut an arrow across and they shot another with it without killing him.

The men who looked through the fence that had been built turned into pine trees. Those standing on the other side who had looked through the fence also became pine trees. For that reason one must not look from the outside through the corral fence in which the medicineman is singing. Of the mountains that stand there the first one is named Nisdjat'ōhī, and then Isaihi Libigahī "horse's house", L'ōkenkelehī.¹

76. MAGIC AT A MEDICINE CEREMONY.

On the west side of the Rio Grande opposite Taos two old men held a ceremony. I was a spectator. The two old men conducted the ceremony for two persons. They put corn in a deep hole and made it grow. They introduced tc'actcinī and ts'anat'i (painted dancers). The ts'anatī had mullers in their hands. They gave each of the ts'a nati and the tc'actcinī four ears of corn. Then a large fire was built. The enclosure had been built near the river. They put the musk stirrers in the pot.

When the dancers came in here by the door, they put the corn which they had in their hands in the pot. They put the pot some way from the fire where it did not get hot. They poked in the pot with a stick and there was a crackling noise inside, and smoke came out of it. They danced around the fire four times. The pot was filled with corn. They stood in a row and began to dance. The ts'anat'i stood in front holding the mullers. Corn commenced to grow and put out leaves. When they stopped dancing they held up the mullers to the east, south, west, and north. They broke a muller in two and made it just like one again. They took corn out too. They danced on both sides, carrying the stones.

Then they carried the pot which was filled with corn behind them. They made the people stand in a line and threw the corn to them. There was no corn left in the pot. The people picked up the corn. It was not cooked.

The ts'anat'i went to their tipi and came back. The mullers had become

¹ Forty-eight mountains are mentioned in song. Most of them are named in the text, p. 177.

bread. They broke them up and when they came in again they distributed it to the people. They made medicine good for all. That way they made the corn grow up. The ts'anati distributed it to the tc'actcīni who ate it.

77. THE TCACTCINI.

Long ago they lived at Tseyakinehī where everything grew. Then they started to war eastward on the plains. From there, they brought home an enemy's scalp. They danced the victory dance. They dug a hole for cooking corn. They built a big fire in the pit and placed corn in it to cook. They danced in the evening and made tc'actcīni, who drove all the girls to the dancing place. After they had danced, one girl was still found at the fireplace. They tried in vain to drive her to the dance. One of the tc'actcīni jumped into the pit and was burned. The other tc'actcīni looked everywhere for him in vain.

A man ran off toward the east looking for him, others to the south, west, and north. They all came back to the dancing place without having found him. They called on all the supernatural ones on the earth to help them. The man went again to the east. They dug a hole for the girl, put her in it, and put a flat stone on top, covering it with ashes. The messenger came back from under the sunrise accompanied by Xastcinyalkidn, the talking god. From the south came back Xastcinyalgayī, the white god. The messenger went again and came back from under the sunset with Xastcīn-īltsōyī, the yellow god. The messenger went to the north and came back with Xastcīndīsōsī, the variegated god.

They commenced to look for the lost brother. Eagle down was placed on the top of a stick. With this they went around looking everywhere. When they came above the fire pit all the feathers pointed toward it. "Your brother-in-law is right here," said one of the gods. They all turned their ears to the ground. "Here is our brother-in-law," they said. They could hear the one who had been burned laughing.

Then they commenced to look for the girl. They looked in vain until they came near her and then the feathers all pointed toward her. "There she is," said the leader. Then Xastcinyalkidn stood with his flint sword facing in four directions in turn. When he faced the direction in which the girl was, he made motions as if to strike her four times. Then when he drew back his sword from the top of her head, he pulled her out from the ground also.

78. THE MEDICINE CEREMONY.

They spread out sand making it smooth. Around the border of this they put up eagle tail feathers in a circle. The people sit around. They make red, yellow, and white paint. They provide too L'ectcic, and pollen and blue (made by mixing white paint with charcoal). Here in the center is placed a clay vessel containing water. One person sits on one side and another on this side. They strew down the colors making all the animals which are on the earth. Those sitting around do not omit any of them. They watch the work and ask each other if all have been made. Then those for whom the ceremony is held come there and sit in a row. They sit on all of the animals. The medicineman shakes the rattle and sings. The patients cry very hard. Their hands begin to twist, their feet to get crooked. They cry and their noses run. The medicineman puts the rattle under their feet, on their hands. He embraces them. Now they get well. They drink the medicine and put it all over their bodies. They get well.

79. THE MEDICINE CEREMONY (Second Description).

When the medicine ceremony is to be held they first make a lodge. In the lodge they make the sand pictures. Two men go in and make every kind of animal. He pounds the herb. He rolls around like a grizzly and says "wa". The one who has supernatural power for this makes the patient well again.

They also make the tc'actcīnī and the ts'anat'i. They dance four nights, the women and the men dancing together as they like. "You shall not discontinue it as long as the world stands," he said. "That is why you shall dance just four nights."

They make cherries and yuccas at the dance (by supernatural power?). They make rabbits too. They make bread. They put mush in a pot and it becomes full. They put it at one side and in one night it is finished. The tc'actcīnī have peas for their food. They use dog manure for butter on their bread.

Then they are satisfied. They dance four nights and are happy. This is the way they do when they have the fiesta, the grizzly dance.

80. THE ADOLESCENCE CEREMONY.

They come to the holy girl early in the morning. When she is thus holy she becomes Yolkaīsdzan. They also seek out a young boy and bring him there. An old man comes also. From different directions a

number of old women come together who sit about and pray. Sitting outside they smoke and pray for the girl, Isdzannadlecí, saying, "May you be renewed. May I live happily. With strewed pollen may I live happily. This boy, too, Kūbatcistcine, may he become new. May I be well. May I live to old age. With strewed L'etcic, may I live to old age. May the pollen be on top of my feet."

The boy and girl sit this way back of the fire in the tipi; the girl on the south, the boy on the north side. The clothes with which they are to be dressed are placed in front. The priest sprinkles them with L'etcic and pollen. For the girl, there are moccasins, leggings, shirt, beads, bracelets, earrings, feathers, and yellow paint. For the boy, Kūbatcistcine, there are moccasins, leggings, shirt, feathers, arrows, quiver, and white paint. The priest puts her moccasins on the girl; he dresses her with her tough moccasins; he puts on her tough leggings; he puts on her tough shirt; he puts on her hard beads; he ties the tough feathers to the crown of her head; he puts about her shoulders the tough buckskin; and then paints her face yellow. He puts on the boy; tough moccasins, tough leggings, tough shirt, hard beads. He ties to his crown tough feathers and places across his breast the carrying strap of the quiver, and then paints his face white. The priest goes out with both of them toward the east. He has in his hand pollen and L'etcic. As the sun comes up he strews these toward it. Having strewed them out a little ways he strews more, forming the arc of a circle. A little beyond he makes another arc of a circle and beyond that another and still another. One of the women stands in front of the tent and calls out "Ready." The girl with the boy behind her runs forward a little way and then turns back. The woman whistles into the girl's mouth. Again, they run forward and turn back, the woman whistling into her mouth again. They run forward again and then turn back. The woman whistles in her mouth. Still again, they run forward, turn back, and the woman whistles in her mouth. They then return to the tent.

Outside the tent there is a pile of corn about so large (two bushels). The girl takes a horn spoon and distributes this among all the women.

Then the boy runs off this way (to the east), pulls out some grass, picks up horse manure and holding it in his hand, returns. He puts them down back of the fire in the tent. Next he runs to the south and returns in the same manner, putting the articles down back of the fire. He goes outside again and runs toward the west, returning from that direction in the same manner and puts the materials behind the fire. He goes out again and runs toward the north. He returns from that direction with the same articles and places them behind the fire.

The old man addresses him saying, "My grandson, you should practise

herding horses on foot. Having roped a good horse, you will put your hand on him, saying, 'This sort, my horses will be, very fat. They will like me. They will not become poor. All sorts of property will like me.'" Thus the priest prays. At evening, the women prepare food. The priest comes again, smokes and prays. Other men also come into the tipi and smoking, pray for what they happen to need. The priest begins the singing and continues until the middle of the night. The boy and girl dance side by side back of the fire. All in attendance eat and then return home. The next day about noon, the people come again to eat and then return. In the evening, many people come there. The old man comes also, smokes and prays. The other men also, smoke and pray. The old man commences to sing, stopping about midnight. The people eat and return home in the morning. Many people come at noon for a meal and return home. In the evening, the old man comes again and many people gather outside. The old man smokes and prays and other men also smoke and pray. The old man sings until the middle of the night when they all eat and return home. The next day they return and spend the entire day eating. The old man returns in the evening, smokes and prays. Other men also come into the tipi, smoke and pray. The old man sings and all drink tiswin. There is dancing outside the tipi as well as within. The dancing and eating is continued until morning. At dawn, the priest unties the feathers from the heads of the boy and girl and takes them off. Their hair is washed with amole. He rubs red paint on the cheeks of the boy and girl and puts pollen on the crowns of their heads. He makes a cross, with L'ectic on their foreheads and in the center of their cheeks on both sides and also on their chins. The priest paints the faces of all the men and women present with red. Then it is over and they go home.

81. OBSERVANCES IN BUTCHERING BUFFALO.

When a buffalo is skinned the hide is cut along the shoulder on the right side. The fore leg and shoulder is taken off by cutting under. A piece so long (ten inches) of yellow meat lying along the back is cut off, and thrown toward the east. That piece is not carried home. The biceps muscle is also cut off from both sides of the animal. These pieces also are not carried home. All the remainder of the animal is used. This is the way they do.

"Do not throw the feet about," they are always told, "for it is dangerous." One must not throw about the saddle used upon the horse in bringing in the meat. Nor must the saddle blanket nor the rope nor the bridle be thrown around. If these things are thrown about, the horse may slip and fall. This is the rule. That is all.

82. CEREMONY FOR BUFFALO.

They bring the medicineman buffalo manure. He makes a level place on the ground. The men being called, come together. Then he scatters down some pollen and strews L'ectcic toward it and prays. He sings four times and then stops. From over there the buffalo bellow. The buffalo manure stands on edge and moves itself and shakes off the L'ectcic. All the people believe it is true and pray, saying, "May the buffalo be near us. May we camp there among them. May there be much there to eat. With plenty of meat may we move our camp back to our own country."

This is the way they do when there are no buffalo. From there they go back, carrying the meat with them to their own country. This is the way they do.

83. PRAYER FOR BUFFALO.

"That the buffalo may be near. I make a smoke for you. There will be many buffalo close to us. You will come close around us. Right there we will go among them and will kill many. There will be much meat, not far from us. We will camp among them, and from there will bring home the meat to our own country," they say.

They sing for the buffalo. "Buffalo are running," they say. They sing. They dance, making horns on each side of their heads. Those who dance make motions. "Hwō," they say. That is the way they sing. They sing for the young yellow calf also. That is all.

84. NOTE ON KILLING EAGLES.

If one does not know how he does not touch them. He will get sick. His arms and legs will draw up. He can not walk and it causes his bones to ache.

85. CEREMONY FOR AN INFANT.¹

A vessel of water is placed on the ground in the tipi. The person performing the ceremony standing on the west side of it strews pollen and L'ectcic toward the dish of water. Both of these powders are also placed on the crown of the baby's head. Water is rubbed on the baby's feet and

¹ See p. 221, f. n.

hands and then it is given a complete bath and its face washed also. The child's face is painted red as is also the string with which it is tied and its blanket. The baby is then wrapped in the blanket which is held in place by the string wound around it. This is the way they do.

86. AVOIDANCE OF THE MOTHER-IN-LAW.

The woman was afraid of deer raiser, the man who floated down. It is their custom to be afraid of each other. When a man becomes a woman's son-in-law she is afraid of him. The man also is afraid of his mother-in-law. He does not go close to her. If a man happens to talk to his brother-in-law he feels good about it. That is why it is good that way, he said.¹

87. THE BURIAL OF THE DEAD.

In olden times when anyone died they put on his moccasins, and leggings. If he had many relatives they brought from different places, personal property, such as shirts, leggings, blankets. With these, which were all of the best, they dressed the body. Many people came together and wailed. They painted the face red. The better and smaller pieces of property were placed inside the blanket in which the body was wrapped. The corpse was then placed on a horse which was led by two of his kinsmen. A third man accompanied them. A grave was dug and the body placed in it. Over the grave were placed sticks and stones. The horse was then killed and its head cut off. All the relatives of the deceased cut their hair. This was the way they did.

¹ See p. 216.

BIBLIOGRAPHY.

- FRANCISCAN FATHERS, THE. *An Ethnologic Dictionary of the Navaho Language*. St. Michaels, 1910.
- DORSEY, GEORGE A. (a) *The Pawnee: Mythology*. (Carnegie Institution of Washington, 1906.)
(b) *The Mythology of the Wichita*. (Carnegie Institution of Washington, 1904.)
(c) *Traditions of the Skidi Pawnee*. (Memoirs, American Folk-Lore Society, 1904, Vol. 8.)
(d) *Traditions of the Caddo*. (Carnegie Institution of Washington, 1904.)
(e) *Traditions of the Arikara*. (Carnegie Institution of Washington, 1904.)
- DORSEY, G. A. and KROEBER, A. L. *Traditions of the Arapaho*. (Field Columbian Museum, Anthropological Series, Chicago, 1903, Vol. 5.)
- GODDARD, PLINY EARLE. *Kato Texts*. (Publications, University of California, American Archaeology and Ethnology, Berkeley, 1909, pp. 65-238.)
- INMAN, COL. HENRY. *The Old Santa Fé Trail*, New York, 1898.
- KROEBER, A. L. (a) *Gros Ventre Myths and Tales*. (Anthropological Papers, American Museum of Natural History, New York, 1907, Vol. 1, Pt. 3, pp. 55-139.)
(b) *Cheyenne Tales*. (Journal of American Folk-Lore, 1900, Vol. 13, pp. 161-190.)
(c) *Ute Tales*. (Journal of American Folk-Lore, 1901, Vol. 14, pp. 252-285.)
- LOWIE, ROBERT H. (a) *The Northern Shoshone*. (Anthropological Papers, American Museum of Natural History, New York, 1909, Vol. 2, Part 2, pp. 165-307.)
(b) *The Test-Theme in North American Mythology*. (Journal of American Folk-Lore, 1908, Vol. 21, pp. 97-148.)
(c) *The Assiniboine*. (Anthropological Papers, American Museum of Natural History, New York, 1909, Vol. 4, Part 1, pp. 1-270.)
- MASON, J. ALDEN. *Myths of the Uintah Utes*. (Journal of American Folk-Lore, 1910, Vol. 23, pp. 299-363.)
- MATTHEWS, WASHINGTON. *Navaho Legends*. (Memoirs, American Folk-Lore Society, 1897, Vol. 5, pp. 1-299.)
- MOONEY, JAMES. (a) *The Jicarilla Genesis*. (American Anthropologist, July, 1898, Vol. 11, pp. 197-209.)
(b) *Calendar History of the Kiowa Indians*. (Seventeenth Annual Report, Bureau of American Ethnology, Washington, 1898.)

- PETERS, DE WITT C. *Life and Adventures of Kit Carson.* New York, 1859.
- PETTIS, LIEUT. G. H. *Kit Carson's Fight with the Comanche and Kiowa Indians at the Adobe Walls on the Canadian River.* Providence, 1878.
- RUSSELL, FRANK. (a) *Myths of the Jicarilla Apaches.* (*Journal of American Folk-Lore*, 1898, Vol. 11, pp. 253-271.)
(b) *Explorations in the Far North.* (University of Iowa, 1898.)
- SPINDEN, H. J. *Myths of the Nez Percé Indians.* (*Journal of American Folk-Lore*, 1908, Vol. 21, pp. 13-23, 149-158.)
- STEVENSON, MATILDA C. *The Sia.* (Eleventh Annual Report, Bureau of Ethnology, Washington, 1893.)
- TEIT, JAMES. (a) *Traditions of the Thompson River Indians of British Columbia.* (Memoirs, American Folk-Lore Society, Vol. 6, 1898.)
(b) *The Shushwap.* (Memoirs, American Museum of Natural History, Vol. 4, pp. 449-789, New York, 1909.)
- WINSHIP, GEORGE PARKER. *The Coronado Expedition, 1540-1542.* (Fourteenth Annual Report, Bureau of American Ethnology, Washington, 1896.)
- WISSLER, CLARK AND DUVAL, D. C. *Blackfoot Mythology.* (Anthropological Papers, American Museum of Natural History, New York, 1903, Vol. 2, Part 1, pp. 1-164.)

INDEX.

- Abiquiu, 258.
 Adolescence ceremony, 266.
 Americans, difficulties with, 254.
 Antelope, defeated by frogs, 237.
 Arkansas River, 195, 245.
 Armor, 211, 212.
 Assiniboine, 210.
 Athapaskan, languages, 7; southern, 193, 201.

 Badger, 193, 194.
 Bat, 198.
 Bear, dance, 245; man, 212; man becomes, 203.
 Beaver, 193, 194; forced to walk, 231.
 Blackfoot, 8, 212.
 Bosque Redondo, 244.
 Bow, sinew-backed, making of, 261.
 Buffalo, ceremony for, 269; coyote and porcupine contend for, 228; hunting of, 246, 249, 254; man who traveled with, 221-223; observances in butchering, 268; origin of, 212; prayer for, 269; releasing the, 212-213, 214.
 Burial, 251, 270.

 Caddo, 233.
 Canadian River, 141, 223, 245, 249, 250.
 Carson, Kit, 243; expedition to the adobe walls, 250.
 Casa Maria, 8, 243, 247, 250.
 Cattle, origin of, 205.
 Ceremonial number, four, 193; uncleanness, 218.
 Ceremony for infants, 221, 269-270.
 Chama River, 223, 243.
 Chief, 184, 195.
 Cicada, 216.
 Cigarette, 216.
 Cimarron, 245, 253.
 Clothing, 267, 270.
 Colors, ceremonial, 12, 193, 200, 215, 218.
 Conejos, 213.

 Cooking, in ashes, 197; boiling, 197; methods of, 230, 262-263.
 Corn, methods of cooking, 262-263; origin of, 214-220; turned to snakes, 200.
 Coyote, 208, 212; antelopes take arrows from, 225-227; apes his hosts, 231-233; becomes girl, 235; and buffalo, 232; disbelieves truth, 227; disobeyed by turkey, 233; dives for a reflection in water, 230; and elk, 232; forced to swim, 231; gets drunk, 235; helps dog, 226; killed by porcupine, 229; kills prairie dogs, 230; and kingfisher, 231; loses his eyes, 229; loses his skin, 208; pretends to be rich, 234; revenged on wildcat, 230; secures fire, 208, 209; shot with a pine tree, 233-234; steals a man's wife, 224; swallows stones, 224; wins buffalo from porcupine, 228; and woodpecker, 232.
 Crane, 201, 207.
 Culture heroes, 8; and owl, 196-197.

 Dagōnadel, 211.
 Dances, 209.
 Daylight, origin of, 207.
 Deer, 226, 227; hunting, 255, 258, 259; origin of, 214-220.
 Divining, as to death, 194.
 Dorsey, J. O., 228, 233, 237.
 Dorsey and Kroeber, 194, 229, 231, 233, 234.
 Dove, 209.
 Duck, 209.

 Eagles, killing of, 269; man who helped the, 210; monster, 198.
 Earth, its members, 205.
 Elk, hunting, 256; monster, 197.
 Emergence, place of, 194.
 Esdzannadlehi, moon, 202.
 Española, 258.
 Estsanatlehi, 206.

- Father-in-law, addressed in third person, 67.
 Feast, 195.
 Fire, origin of, 208; secured by Coyote, 208, 209.
 Firedrill, 201, 202.
 Fireflies, 208.
 Fish, monster, 201-202; taboo, 201.
 Flicker, describes himself, 238.
 Flood, 193.
 Food, 7; cooking of, 262; origin of, 207.
 Forked stick, used to locate places, 216.
 Franciscan Father, 207.
 Frogs, win footrace, 237.

 Gambling, 214.
 Games, moccasin, 207.
 Grizzly dance, 266.
 Gros Ventre, 203.

 Hematite, pulverized, used in medicine ceremony, 182 (see L'ectic).
 Heron, 236.
 Hoop and pole game, 196, 212, 214.
 Hornets, 211.
 Horses, stealing of, 249, 252; wild, 249.
 Hunting, origin of, 219.
 Huntington, Mr. Archer M., 7.

 Inman, Col. Henry, 250.
 Indians of the Plains, hostile relations with, 7.
 Infant, ceremony for, 221, 269-270.
 Insect, as a source of information, 219.
 Isdzannadlec, 184, 267.
 Isolating of women, 248.

 Jicarilla, fight with the Americans, 242; make peace, 243; visit Bosque Redondo, 244.
 Julian, Juan, 254.

 Kingfisher, 209.
 Kiowa-Apache, 8, 197, 210, 212.
 Kroeber, A. L., 203, 212, 228, 233, 234.
 Kûbateistene, 196, 267.

 Ladd, Edward, 9, 210, 233.
 Lice, origin of, 195.

 Lightning, traveling with, 217.
 Lipan, 8.
 Llanero, 7.
 Loan word, Spanish, 108, 109, 124, 129, 161.
 Lowie, R. H., 203, 210, 221, 231, 234.
 L'ectic, 182, 266, 267, 269.

 Magic cup, 211, 222.
 Magpie, 213.
 Man, becomes a dog, 213; marries buffalo, 221.
 Marriage, 234, 235; origin of, 216.
 Mason, J. Alden, 228, 229, 234.
 Matthews, Washington, 20, 194, 202, 203; 206, 214, 229, 231.
 Maxwell, Lucien B., 249, 250.
 Medicine, 204; bag, 195.
 Medicine ceremony, magic at a, 264-265; origin of, 263-264.
 Medicineman, 200, 220.
 Mesa Prieta, 164.
 Mescalero, 7, 8, 202, 205, 247, 258, 260.
 Mexicans, 205.
 Mole, wins race, 236.
 Monster, eagle, 198; elk, 197; fish, 201, 202; rock that crushed, 203; rock that rolls, 204, 206; soft mud, 201; swallowing the, 209; who kicks, 202.
 Mooney, James, 9, 193, 196, 198, 199, 201, 207.
 Mosquito, marries under false pretences, 235.
 Mountains, sacred, 206.
 Mother-in-law, avoidance of the, 270; taboo, 216.
 Mythology, of the Southern Athapaskan, 8.

 Naiyenesgani, 196, 198, 199, 200, 201, 202, 203, 204, 205, 206, 210, 212.
 Navajo, 7, 8, 20, 194, 196, 198, 199, 207, 212, 214, 228, 244; steal horses from the Jicarilla, 243.
 Northern Shoshone, 234.

 Offering, place of, 156, 220; of tobacco smoke, 216, 221.

- Ollero, 7, 259.
 Owl, 196, 225; describes himself, 238.
- Pagosa, 243.
 Paint, blue, 157; yellow, 156.
 Panther, 211, 224; the great hunter, 239.
 Pecos River, 223, 244.
 Pemican, 238.
 Pesita, Juan, 8, 32, 42, 48, 60, 71, 88, 183, 226, 253.
 Petrified wood, 209.
 Pettis, Lieut. G. H., 250.
 Picuris, 204.
 Pike's Peak, 41, 206.
 Plains Indians, 7, 246.
 Planting, method of, 215.
 Pollen, use of, 266, 269.
 Prairie dog, as host, 231.
 Prayer, 267, 268, 269.
 Pueblo Indians, 200, 201, 204, 210, 215, 243.
- Quiver, of panther skin, 225.
- Raven, 212, 213, 222.
 Red River, 141.
 Relations-in-law, indirectly addressed, 67, 73, 219.
 Rio Grande, 195, 223, 242, 250; back-bone of the earth, 205.
 Rio Hondo, 157.
 Roadrunner, 45, 207.
 Robin, as chief, 237.
 Rolling rock, 234.
 Rousselot, phonetic apparatus, 8.
 Russell, Dr. Frank, 9, 193, 194, 195, 203, 214, 228, 229.
- Sacred mountains, 206; rivers, 223.
 San Antonio, feast of, 161.
 San Carlos Apache, 8, 12, 203, 210, 224.
 San Felipe, 257.
 Sangro de Cristo Range, 195, 206.
 San Juan, 206.
 Santa Fé, 240, 244.
 Scalping, 244, 248.
 Scouting, 247.
 Sharpened leg, 225.
 Sheep, origin of, 205.
- Shelters, bush, 217.
 Shoshone, 8.
 Sign language, 247.
 Sky hole, 211, 213.
 Smoking, ceremonial, 268.
 Songs, in medicine ceremony, 177, 264, 266.
 Sounds, key to, 10-11.
 Southern Ute, 7.
 Spider, 215.
 Spider's wife, 210.
 Spinden, H. J., 228.
 Springer, Reuben, 9.
 St. Vaian, 243.
 Stevenson, Matilda C., 229, 230.
 Stones, hot swallowed, 224.
 Stops, glottal, 9.
 Sumner, Ft., 244.
 Supernatural person, in the lake, 220.
- Taboo, fish and water animals, 201; mother-in-law, 216.
 Tanning, 216, 218.
 Taos, 7, 194, 239, 263; Indians rescued by Naiyenesgani, 200.
 Tcactcni, 263, 265, 266.
 Tcactiyalkidn, the talking god, 214.
 Thunder, 210.
 Tierra Amarilla, 7, 258.
 Tipi, making the, 261-262, skin, use of, 7.
 Tiswin, making of, 263.
 Traveling rock, 204.
 Travois, use of, 245.
 Ts'anat'i, 264, 266.
 Turkey, 193, 217, 218; as pet, 214.
 Turquoise, 200, 220.
- Ute, 7, 243, 244, 245, 247, 250, 253.
- Victory dance, 132, 230.
 Vowels, nasalized, 9.
- Walking on water, 217.
 War, medicine, 253; origin of, 195.
 Weapons, 247.
 Whirlwind, black, 193.
 Wichita, 233.
 Wissler and Duvall, 194, 196, 229, 230.

- Wolf, as hunter, 239.
Woodpecker, describes himself, 237-238.
Woodpecker, Lewis, 115; describes himself, 238.
World, of the dead, 194.
World quarters, 200; gods of, 181, 193.
Wounded, transporting of, 245.
- Xastc'indisosi, the variegated god, 181, 265.
- Xastc'inyarkidn, the talking god, 181, 193, 265.
Xastc'inidlöyin, laughing god of the north, 193.
Xastc'iniigaiytn, white god of the east, 181, 193, 265.
Xastc'iniltsöyin, yellow god of the east, 181, 193, 265.
- Yölgaisdzan, 184, 196, 202, 206, 266.

RECEIVED

APR 25 1912

LIBRARY OF THE
PEABODY MUSEUM

ANTHROPOLOGICAL PAPERS

OF THE

**American Museum of Natural
History.**

Vol. VIII.

JICARILLA APACHE TEXTS:

BY

PLINY EARLE GODDARD

NEW YORK:

Published by Order of the Trustees.

1911.

American Museum of Natural History.

PUBLICATIONS IN ANTHROPOLOGY.

The results of research conducted by the Anthropological staff of the Museum, unless otherwise provided for, are published in a series of octavo volumes of about 350 pages each, issued in parts at irregular intervals, entitled Anthropological Papers of the American Museum of Natural History. This series of publication aims to give the results of field-work conducted by the above department, supplemented by the study of collections in the Museum.

The following are on sale at the Museum at the prices stated:

- Vol. I, Part I. Technique of some South American Feather-work. By Charles W. Mead. Pp. 1-18, Plates I-IV, and 14 text figures. January, 1907. Price, \$0.25.
- ✓ Part II. Some Protective Designs of the Dakota. By Clark Wissler. Pp. 19-54, Plates V-VII, and 26 text figures, February, 1907. Price, \$0.50.
- ✓ Part III. Gros Ventre Myths and Tales. By A. L. Kroeber. Pp. 55-139. May, 1907. Price, \$0.25.
- ✓ Part IV. Ethnology of the Gros Ventre. By A. L. Kroeber. Pp. 141-282, Plates VIII-XIII, and 44 text figures. April, 1908. Price, \$1.50.
- ✓ Part V. The Hard Palate in Normal and Feeble-minded Individuals. By Walter Channing and Clark Wissler. Pp. 283-350, Plates XIV-XXII, 8 text figures, and 19 tables. August, 1908. Price, \$0.50.
- ✓ Part VI. Iroquois Silverwork. By M. R. Harrington. Pp. 351-370, Plates XXIII-XXIX, and 2 text figures. August, 1908. Price, \$0.50.
- Vol. II, Part I. Mythology of the Blackfoot Indians. By Clark Wissler and D. C. Duvall. Pp. 1-164. September, 1908. Price, \$1.00.
- ✓ Part II. The Northern Shoshone. By Robert H. Lowie. Pp. 165-306, Plate I, and 20 text figures. January, 1909. Price, \$1.50.
- ✓ Part III. Notes Concerning New Collections. Edited by Clark Wissler. Pp. 307-364, Plates II-XXIII, 23 text figures. April, 1909. Price, \$1.00.
- Vol. III. ✓ The Indians of Greater New York and the Lower Hudson. By Alanson Skinner, J. K. Finch, R. P. Bolton, M. R. Harrington, Max Schrabisch and F. G. Speck. Pp. 1-242. Plates I-XXIV, and 39 text figures. September, 1909. Price, \$3.50.
- Vol. IV, Part I. The Assiniboine. By Robert H. Lowie. Pp. 1-270. Plates I-III, and 17 text figures. November, 1909. Price, \$2.75.
- ✓ Part II. Notes Concerning New Collections. Edited by Robert H. Lowie. Pp. 271-337. Plates IV-VIII, and 42 text figures. 1910. Price, \$0.75.

(Continued on 3d p. of cover.)

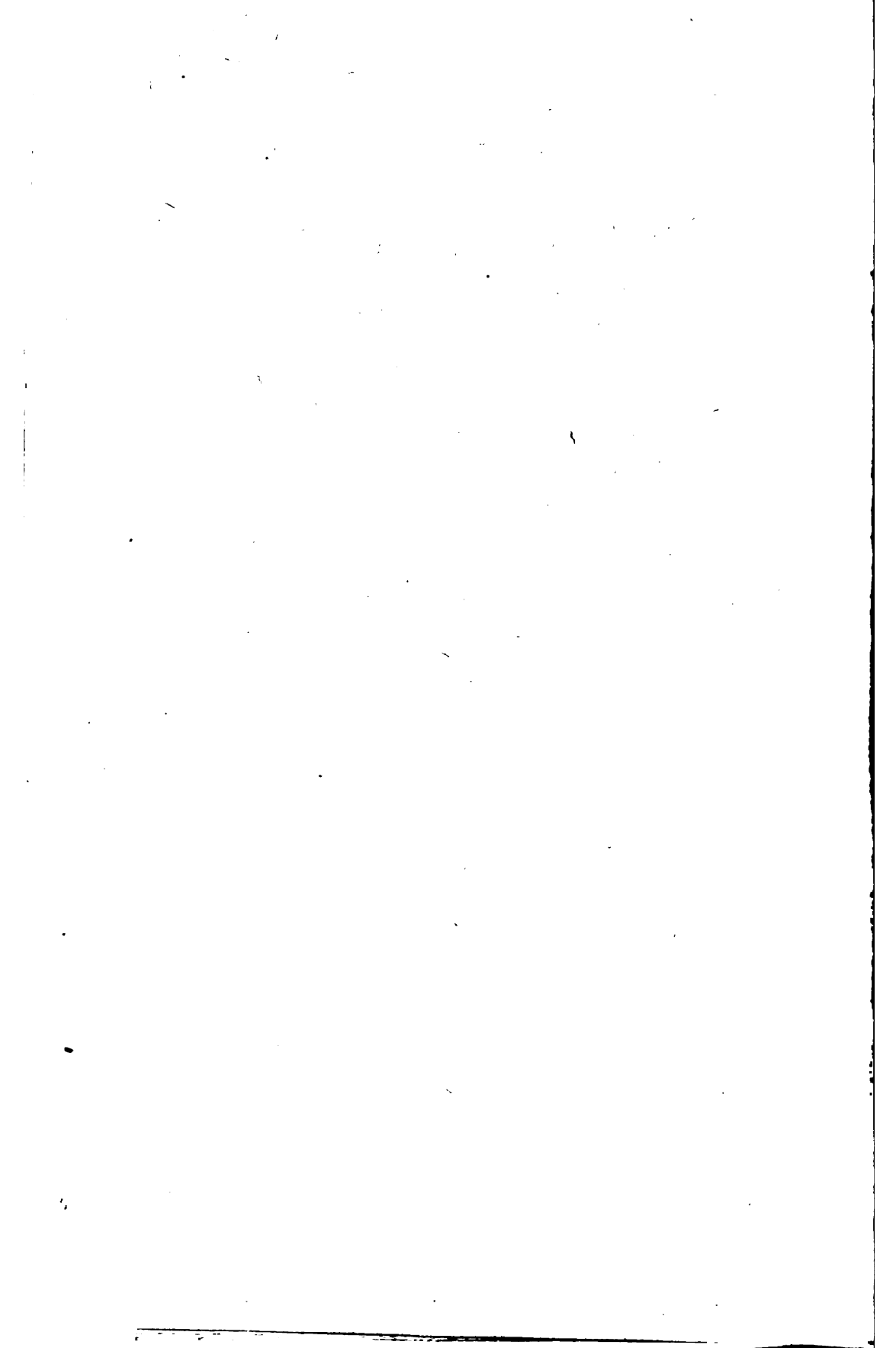
(Continued from 2nd p. of cover.)

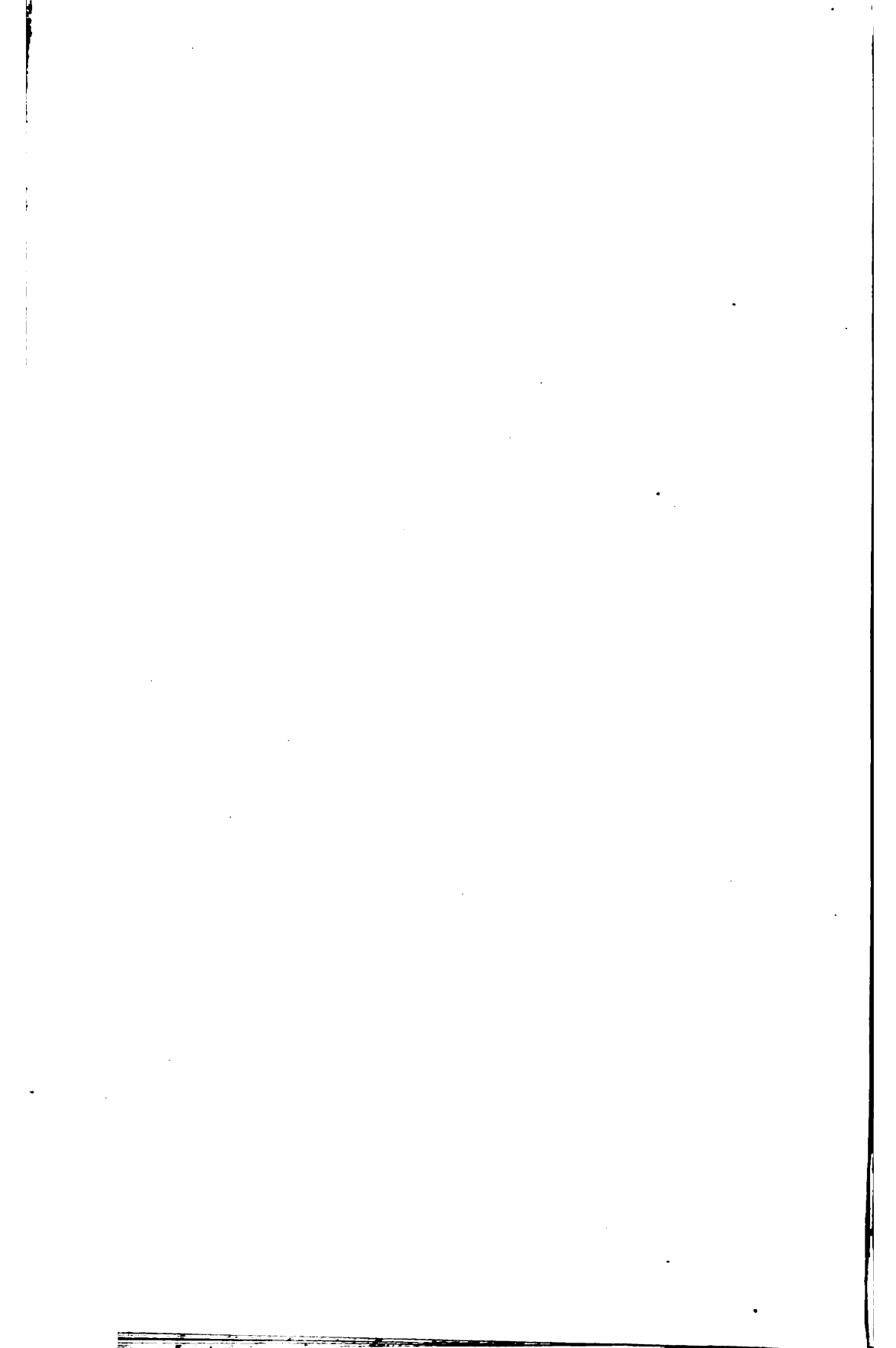
- Vol. V, Part I. The Material Culture of the Blackfoot Indians. By Clark Wissler. Pp. 1-176, Plates I-VIII, and 103 text figures. March, 1910. Price, \$2.00.
- Part II. Contribution to the Anthropology of Central and Smith Sound Eskimo. By Ales Hrdlička. Pp. 177-280, Plates IX-XXIII. 1910. Price, \$1.50.
- Vol. VI, Part I. The Archaeology of the Yakima Valley. By Harlan I. Smith. Pp. 1-171, Plates I-XVI, and 129 text figures. June, 1910. Price, \$2.50.
- Part II. The Prehistoric Ethnology of a Kentucky Site. By Harlan I. Smith. Pp. 173-241, Plates XVII-LXIV, and 1 text figure. 1910. Price, \$1.00.
- Vol. VII, Part I. The Social Life of the Blackfoot Indians. By Clark Wissler. Pp. 1-64. 15 text figures. 1911.
- Part II. (In press.)
- Vol. VIII. Jicarilla Apache Texts. By Pliny Earle Goddard. Pp. 1-276. 1911. Price, \$3.50.
- Vol. IX, Part I. Notes of the Eastern Cree and Northern Saulteaux. By Alanson Skinner. Pp. 1-178. Plates 1-2, and 57 text figures. 1911.

The Cosmos Press

E. W. WHEELER

CAMBRIDGE, MASS.





MUS.120.31.5 (8)

Jicarilla Apache texts.

Tozzer Library

AXL0317



3 2044 043 395 136

**This book is not to be
taken from the Library**

